AN INTRODUCTORY HEBREW GRAMMAR.

WITH

PROGRESSIVE EXERCISES IN READING AND WRITING.

Just published, in demy 8vo, price 7s. 6d.,

HEBREW SYNTAX.

BY

REV. A. B. DAVIDSON, LL.D., D.D.,

PROFESSOR OF HEBREW AND OLD TESTAMENT EXEGESIS,
NEW COLLEGE, EDINBURGH.

EDINBURGH:
T. & T. CLARK, 38 GEORGE STREET.

AN INTRODUCTORY

HEBREW GRAMMAR.

WITH

Progressive Exercises in Reading and Writing.

BY

A. B. DAVIDSON, M.A., LL.D.,
PROFESSOR OF HEBREW, ETC., IN THE NEW COLLEGE, EDINBURGH.

THIRTEENTH EDITION.

EDINBURGH:
T. & T. CLARK, 38 GEORGE STREET.
1896.

KF 1485

HARVARD COLLEGE LIBRARY
GIFT OF
DR. JOHN RATHBONE OLIVER
AUGUST 4, 1941

PRINTED BY MORRISON AND GIBB

FOR

T. & T. CLARK, EDINBURGH.

LONDON: SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED.
NEW YORK: CHARLES SCRIBNER'S SONS.
TORONTO: THE WILLARD TRACT DEPOSITORY.

PREFACE TO THE TENTH EDITION.

THE necessity for another Edition of this Introductory Grammar leads me to hope that it has been found useful to beginners in Hebrew, and that the attempt made in it to combine a statement of the principles of the language with progressive exercises for practice upon them has not altogether failed.

In this Edition some parts in previous ones that appeared too brief and obscure have been made fuller and simplified; examples have been added, where wanting, and some additional Tables and Paradigms introduced. It is hoped that these changes will be found to be improvements.

Some irregularity in the grammatical order of the sections has naturally been occasioned by the requirements of an Exercise Book. It was necessary, for example, to introduce the Inseparable Prepositions and the Conjunction at an early stage, and also to make the First Declension of Nouns precede the Verb, in order to have materials for the construction of

sentences; but the proper grammatical order has been followed as closely as possible, and the outline of Grammar has been kept distinct from the Exercises, in order that, if desired, it may be used without them.

I have to express my thanks to several scholars and teachers who have kindly offered me useful suggestions and corrections, particularly the Rev. J. T. Fowler, Vice-Principal of Bishop Hatfield's Hall, and Hebrew Lecturer in the University of Durham; and to Mr. J. Iverach Munro, who has greatly helped me by reading the proofs.

EDINBURGH, *November* 1891.

CONTENTS.

SECTION		PAGE
1.	Hebrew Alphabet,	1
2.	Vowel Sounds. Vowel Letters,	3
3.	External Vowel Signs, Massoretic Points,	6
4.	Coalition of Massoretic and Textual Vocalization,	10
5.	Principles of the Syllable,	11
6.	The Vowel System and the Tone,	13
7.	Daghesh. The Letters *Beghadhkephath*,	17
8.	The Gutturals,	21
9.	The Quiescents,	23
10.	The Accents. Metheg. Maqqeph. Pause,	25
11.	The Article,	30
12.	Personal Pronouns,	31
13.	Demonstrative, Relative, and Interrogative Pronouns,	33
14.	Inseparable Prepositions,	35
15.	The Conjunction,	37
16.	The Noun. Inflection,	38
17.	Cases. Construct state,	41
18.	First Declension,	45
19.	Pronominal Suffixes,	48
20.	The Verb. Perfect,	51
21.	The Imperfect, etc.,	55
22.	Verb Transitive and Intransitive. (Active and Stative),	57
23.	The Moods. Vav Conversive,	60
24.	Scheme of the Regular Verb,	64
25.	Niph'al,	65
26.	Pi'ēl, Pu'al, Hithpa'ēl,	67
27.	Hiph'il, Hoph'al,	70
28.	Skeleton Paradigm of Regular Verb,	72
29.	Second Declension,	73
30.	Third Declension,	77

SECTION		PAGE
31.	Verbal Suffixes,	79
32.	Irregular or Weak Verbs,	82
33.	Pe Nun Verbs,	83
34.	Pe Guttural Verbs,	85
35.	Pe 'Aleph Verbs. Nouns Pe Guttural,	86
36.	'Ayin Guttural Verbs and Nouns,	88
37.	Lamed Guttural Verb and Nouns,	90
38.	Lamed 'Aleph Verbs and Nouns,	92
39.	Pe Vav and Pe Yod Verbs,	95
40.	'Ayin Vav and 'Ayin Yod Verbs,	98
41.	Nouns 'Ayin Vav and Yod,	102
42.	Double 'Ayin Verbs,	105
43.	Nouns Double 'Ayin,	107
44.	Lamed He Verbs,	110
45.	Apocopated Forms and Nouns Lamed He,	113
46.	The Verbal Forms Perfect and Imperfect,	118
47.	The Adjective, Comparison,	121
48.	The Numerals,	123
49.	Particles. Their Suffixes,	125
	English-Hebrew Vocabulary,	129
	Hebrew-English Vocabulary,	147
	Paradigms of Verbs and Nouns,	164
	Table of Irregular Nouns,	200

ADDITIONS.

P. 26, after line 6, add:

Rule for placing Metheg.—(1) The second full syllable from the Tone, if open, receives Metheg. (2) Before simple sheva the five long vowels *a i u e o* have Metheg; and before a composite sheva all vowels have Metheg.

On § 48, The Numerals, see the simplified statement, *Syntax*, p. 57, *Obs.*

P. 144, Vocabulary, under U add:

unless, לוּלֵי (usually perf.).

OF SOUNDS AND WRITING.

§ 1. HEBREW ALPHABET.

Name	Form		Sound and Sign	Signification of the name	Numerical value
	Final				
’Á-leph		א	’	Ox	1
Bêth		ב	b, bh	House	2
Gí-mel		ג	g, gh	Camel	3
Dá-leth		ד	d, dh	Door	4
Hē		ה	h		5
Wāw (Vāv)		ו	w, v	Hook	6
Zá-yin		ז	z (in *zero*)	Weapon	7
Ḥêth		ח	ḥ	Fence	8
Ṭêth		ט	ṭ (lingual)		9
Yôdh		י	y	Hand	10
Kaph	ך	כ	k, kh	Bent hand	20
Lá-meḍh		ל	l	Ox-goad	30
Mêm	ם	מ	m	Water	40
Nûn	ן	נ	n	Fish	50
Ṣá-mekh		ס	ṣ	Prop	60
‘Á-yin		ע	‘	Eye	70
Pē	ף	פ	p, ph	Mouth	80
Çā-dhê	ץ	צ	ç (ts *or* ss)		90
Qôph		ק	q (guttural k)		100
Rêsh		ר	r	Head	200
Sîn, Shîn		שׁ שׂ	s, sh	Tooth	300
Tāw (Tāv)		ת	t, th	Sign or cross	400

1. These 22 letters are all consonants Hebrew is written from right to left.

2. The letter א expresses simply the emission of the breath. It may be well heard if in such words as *ye'eṣoph, yo'omar,* the stream of sound of the first vowel be suddenly shut off, and the second vowel uttered with a new emission of breath.

The letter ח had probably two sounds, one rough like *ch* in the Scotch word *loch,* and another a smooth deep sound of *h* very difficult to produce.

The letter ע had also two sounds, the one a sharp guttural sound, bearing the same relation to א that ח bears to the simple ה, the other a vibratory palatal sound like the French *r.*

These three letters, along with ק, represent peculiar Shemitic sounds.

3. Six of the letters have a double pronunciation. Tho difference is indicated by a point in the bosom of the letter, thus: ב ג ד כ פ ת have the sounds *bh* (v), *gh, dh* (th in *this*), *kh* (ch in *loch*), *ph, th* (in *think*), but בּ גּ דּ &c. have the ordinary sounds of *b g d k p t.* This point is called Daghesh (§ 7).

4. The letter ו is sounded by most Scholars like *w* though some give it the sound of *v.*

The *lingual* sound ט *ṭ* is produced by pressing the flat of the tongue to the top of the mouth.

The sign שׁ *Shin* sounds *sh;* שׂ *Sin* sounds *s,* and so ס.

5. The five letters *k m n p ç*[1] have each two signs, of which the second is used when the letter is the last consonant of a word. All the finals except *m* have a tail coming below the line, and no other letter except *qoph* comes below the line.

6. *The letters and signs in the column marked* "sound and sign", Table p. 1, *are those for the most part now adopted to represent the Hebrew letters, and should be employed in transliteration into English.*

---

[1] The sound of this letter was probably a strong flat *ss;* but the Alphabet has so many *s* sounds that the traditional *ts* may be retained for the sake of distinction.

Rem. *a*. On 2. The clear sound of ע is represented in the Sept. by the *spiritus asper* or *lenis* of the Greeks (the former of which is now generally adopted as the sign of the letter), and the gargling sound by the letter γ. Cf. Gen. 2. 8; 10. 21; 10. 19. It is decidedly wrong to represent either of its sounds by the nasal *ng*.

Rem. *b*. Observe how the following letters are distinguished: ב *b* has a foot-stroke going behind, כ *k* is round and נ *n* square, while ג *g* is broken at the foot; ד *d* is square at the top, and ר *r* is round; ה *h* is open at the top, ח *ḥ* is shut, and ת *th* has a foot at the left; י *y* does not touch the line, ו *w* does, ז *z* has a cross-stroke at the top, while ן final *n* comes under the line; ס *s* is round and ם final *m* is square; ט *ṭ* is open at the top and מ *m* open at the foot.

EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

בנו, דבר, ירד, ירך, גנב, ובד, ימט, טעם, מעט. עצה, החשך,
קצק, כפים, מגן, מים, דין, כנען, אתה.

bh, b, l, lm, ml, ṣṭ, shn, lkh, gdh, dgh, qvph, rç, kph, çv, hm, zyn, mṣ, mṭ, ʿç, rʿ, ʾm, yvn, nvn, mym, ʿvphph, ḥmṣ, çyç, tmm.

N.B. The forms *bh, kh* &c. represent ב, כ &c. without the dot; *b, k* &c. the dotted letters (No. 3).

§ 2. VOWEL SOUNDS. VOWEL LETTERS.

1. *Vowel Sounds.* The three primary vowel sounds in Hebrew, as in other languages, are A I U (pronounced *ah ee oo*) which pass through the following modifications:

		A	I	U
a	primary pure short vowels	a	i	u
b	deflected short	(e, i)	e	o
c	pure long vowels	â (ô)	î	û
d	diphthongal long vowels		ê	ô
e	extension of pure short to tone long	ā	ē	ō
f	extremest shortening of a vowel	ᵉ ă	ᵉ ĕ	ᵉ ŏ

This table is not exhaustive, but it contains the main elements of the system. See the *Rem.* on p. 4.

1) *Pure short vowels.* The first line exhibits the three primary vowel sounds *a i u;* and the second line the deflection of these into related short sounds. The vowel *a* passes many times into *e*, and then further into *i*. The sounds *e o* have now at least equal currency with *i u*.

2) *Pure long vowels.* The pure long vowels *â î û* may be supposed to arise from the pure short by simple extension or duplication; or by short vowels coalescing with *y*, *w*, as *iy* = *î*, *uw* = *û*. The pure long *â* is less common than the others, *ô* being often found instead of it.

3) *Diphthongal long vowels.* Another class of long vowels are the diphthongal, *ê ô*, which have arisen from the vowel *a* coming before *i* and *u*, or before *y* and *w*, thus $\left.\begin{matrix} ai \\ ay \end{matrix}\right\} = \hat{e}$ $\left.\begin{matrix} aw \\ au \end{matrix}\right\} = \hat{o}$. Hebrew hardly uses the diphthongs *ai* and *au* (the sounds in *buy* and *how*), preferring, like English and French, the sounds *ê* and *ô* instead of them.[1]

4) *Tone-long and indistinct vowels.* The great strength of the Accent or Tone in Hebrew seems to affect short vowels in two ways: on the one hand it extends those in its immediate neighbourhood, giving rise to the vowels called *tone-long ā ē ō;* and on the other hand it greatly shortens those at a distance from it, giving rise to a class of sounds, which, though vocalic, are too brief and indistinct to perform the functions of real vowels. The commonest of these indistinct sounds is a very short indefinite sound, nearest perhaps to *e* in the syllable *be* of *believe*,—represented by the small ^{e} above the line;[2] but others approach so much towards distinctness that their affinity to one or other of the three vowels *a e o* can be detected; they are *ă ĕ ŏ*.

Rem. In the above Table the letters A I U indicate the three primary, generic vowel sounds, and the small letters the actual vowel sounds of the language. The notation adopted is convenient. The *pure long* and *diphthongal* vowels (both of which are unchangeable) are indicated by the circumflex, *â* &c.; the *tone-long* vowels (which are changeable) by the long mark, *ā* &c.; the *indistinct* vowels by the short mark, *ă* &c.; while the *simple short* vowels remain unmarked.

2. *Vocalization.* All the Shemitic Alphabets consisted originally of consonantal signs only (§ 1. 1). It is characteristic of their first efforts towards vocalization to make

---

[1] The sounds *ay* often combine into an open *ê* with the tone, instead of forming the more extended *ê*.

[2] The same sound is heard in German words beginning with two conss., e. g. *knie* i. e. *$k^{e}nie$*.

use of certain feeble consonants to represent vowels, particularly at the end of words. The various dialects differ considerably in the degrees of completeness to which they have developed this method of vocalization.

3. The consonants used in Hebrew for this purpose are א ה ו י, which on account of this use have sometimes been called *vowel letters*, thus:

1) The guttural, or *a* sound was indicated by the guttural letter *Aleph*, when not final (though indication of non-final *a* was rare), and sometimes when final.

Final *a* was chiefly indicated by *He.*

2) The palatal, or *i* and *e* sounds were indicated by the weak palatal *Yod.*

Final *e* was often indicated by *He*, but not final *i*.

3) The labial, or *u* and *o* sounds were indicated by the weak labial *Vav.*

Final *o* was often indicated by *He*, but not final *u*.

Briefly: *i* and *e* (medial and final) *were represented by* י
u and *o* (medial and final) . . . . ו
all *finals* (except *i* and *u*) . . . . ה

Rem. In this textual vocalization, vowels of the *second* class (*i* and *e*) and of the *third* class (*u* and *o*) were almost always indicated by the vowel letters, when *final*, less uniformly when medial; in the latter case they were often so indicated when *diphthongal*, also when *pure long* (*ê ô î û*), but not when *tone-long* (*ē ō*), nor when short. Vowels of the *first* class (*a* sounds) were rarely indicated when not final, and not uniformly even when final.[1]

[1] See note 2, p. 8.—The above statements regarding the so-called *vowel-letters* are general; their use can hardly be understood without a knowledge of the history of the language. 1. It is probable that they were used at first chiefly at the *end* of words, e.g. to mark pronominal suffixes (§ 19) and inflectional terminations, which were important for the sense. 2. In the *middle* of words they were chiefly used where *w* and *y* were elements of the word, e. g. formed diphthongs afterwards pronounced as vowels, or characterized the root (Ayin Vav and Yod verbs, § 40). 3. Later their use was extended to mark long vowels in general.—There is thus a great want of uniformity in the usage. In general they are most employed towards the end of words, and when the same long vowel occurs twice in a word it is usually only once written fully.—The representation of final *a* by *Aleph* is mostly late (usual in Aramaic), Num. 11. 20, Is. 19. 17, Ez. 27. 31; 31. 5; 36. 5, Ru. 1. 20, Lam. 3. 12, Ps. 127. 2, Dan. 11. 44.

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS:

כא, מה, לה, לי, לו, לין, לון, מי, מימי, שילו, קומה, לולי,
סרים, הניק, הושיעה, סוסים, הוריתי, ראמות, קול, קולותינו,
עוק, הובישו, היליכי, הוליכו:

Write these Hebrew words, expressing the vowels by *vowel letters:*

shûr, shôr, shîr, shîrîm, ṣûṣ, ṣûṣôthênû, shâṭîm, qôç, lî, lô, lû, mê, mêshîbh, môth, hêlîl, ḥûl, ḥîlâ, çîph, mêqîç, ṭôbhê, nîrî, hôshîbhû, rîn, hôlîkh, hêlîkhû, lûlê, mênîqôthênû.

§ 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

1. So long as Hebrew was a living language, the helps to vocalization described in § 2. 3, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. This necessity, in combination with the literary activity of the time, gave rise to the present very complete system of vowel signs.

As the pronunciation of the language was not expressed by signs but handed down by tradition, this tradition became an important branch of study. The word for "tradition" is ***Massôrah,*** under which term was embraced the whole Textual Criticism of the Scriptures, including the vocalization and reading. Hence those who employed themselves about this have been called Massoretes, and the new system of vowel signs introduced by them is named the Massoretic System of Points.

The history of this system is difficult to trace. The names of its authors are quite unknown. So complicated and perfect a machinery of signs could have been matured only very slowly and by successive generations of labourers. The system probably dates from the sixth and following centuries; neither Jerome (d. 420) nor the Talmud (c. 500 A.D) appears to know anything of vowel ***signs.*** Being the result of a formal scientific effort to express the pronunciation of the language, it is, like all systems of vowel notation arising in similar circumstances, completely phonetic; the new signs, however, are not regarded as integral

parts of the word and are not placed among the consonants, but, with rare exceptions, beneath or above them, *outside* the word.

The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names. The signs have probably all arisen by various modifications from the single point or dot.

2. TABLE OF EXTERNAL VOWEL SIGNS OR MASSORETIC POINTS.

	A class.	I class.	U class.
Short vowels	*pathaḥ* ◌ַ *a* fat	*ḥireq* ◌ִ *i* pin	*qibbûç* ◌ֻ *u* put
		sᵉghôl ◌ֶ *e* pen	*qam. ḥaṭûph* ◌ָ *o* on
Long vowels	*qâmeç* ◌ָ *â ā* small	*ḥireq* ◌ִ *î* ravine	*shûreq* וּ, *qibbûç* ◌ֻ *û* true
		çērê ◌ֵ *ê ē* pain	*ḥôlem* ◌ֹ *ô ō* bone
Indistinct vowels	*simple shᵉva* .... ◌ְ *ᵉ*	◌ְ *ᵉ*	◌ְ *ᵉ*
	composite shᵉvas or *ḥaṭephs* .... ◌ֲ *ă*	◌ֱ *ĕ*	◌ֳ *ŏ*

1) The vowels in the English words annexed probably pretty well correspond to the Hebrew vowels, e. g. ◌ָ = the *a* in *small;* ◌ַ = the *a* in *fat* &c. The notation *â*, *ā*, *a*, *ê*, *ē* &c. in the above Table is the same as that in Table § 2, p. 3.

2) *Long and Short signs.* There are five short signs, viz. ◌ַ, ◌ִ (short), ◌ָ, ◌ֶ, and ◌ֻ; and five long, viz. ◌ָ, ◌ִ (long), וּ or ◌ֻ (long), ◌ֵ, and ◌ֹ. When this Table is compared with that in § 2, to which it corresponds, it will be seen that the Massoretes invented only one sign for any long vowel sound, expressing a pure long, diphthongal, and tone long sound by the same symbol.[1]

The representation of the vowels *i* and *u* was also peculiar. In the case of the vowel *i* the one sign ◌ִ was thought sufficient to represent both its long and short sounds, as הִשְׁמִדָם *hish-mi-dhām* (he destroyed them). Short *u* is expressed by *qibbûç,* as שֻׁלְחָן *shul-ḥān* (a table). Long *û* was usually already represented in the text by *vav*, in which a point was inserted, forming *shûreq,* as קום, *qûm,* pointed קוּם (to arise). When *vav* was not already expressed *û* was indicated by *qibbuç*, as קם, *qûm*, pointed קֻם.[2]

3) *Indistinct vowels. Shva simple and composite.* The name *sh'va,* a word of doubtful meaning, was given to that indistinctest of all sounds resembling the swift *e* in *believe*, § 2. 1. 4). Its sign is two perpendicular dots. This sh'va is so indistinct that the class of vowel to which it belongs cannot be detected, and hence it is common to the three classes. See § 6, Table *d*.

The other three indistinct vowels approached so much towards distinctness that the class of vowel sound to which they belonged could be detected, though they did not reach the rank of full vowels § 2. 1. 4). They thus seemed to

---

[1] In other words their system was phonetic simply not etymological.

[2] It is considered an anomaly by the punctuators when short *u* is represented in the text by *vav*, and attention is drawn to it in a note, e. g. Gen. 9. 25, Is. 51. 4, Ps. 102. 5. The same is the case when short *o* is represented by *vav*, e. g. 2 Sam. 18. 8, Is. 18. 4, and also when short *i* is represented by *yod*, e. g. 1 Sam. 17. 35, Prov. 30. 17.

stand midway between the simple shᵉva and true vowels, and are indicated by signs compounded of simple shᵉva and the three short vowels, ֲ, ֱ, ֳ. Hence they are often named *Composite shᵉvas.* Being also vocalic sounds perceptibly of the nature of the short vowels they are often called *swift* or *hurried* short vowels: *ḥāṭēph pathaḥ*, *ḥāṭēph ṣᵉghôl*, *ḥāṭēph qāmeç*. This peculiar degree of vowel sound was heard chiefly in connexion with the consonants called *gutturals*, § 8.[1]

Rem. The sign of simple shᵉva is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6. The shᵉva in this position is called *silent*, having no sound.

4) *Position of the vowel sign.* The vowel sign stands under the consonant after which it is pronounced, as בַּל *bal, not,* נָמֵר *nāmēr, a leopard;* with the exception of *ḥôlem*, which stands over the left corner of the consonant which it follows, as דֹב *dōbh*, *a bear*, קָטֹן *qāṭōn*, *little*, and *shûreq*, which has the compound sign, as סוּס *ṣûṣ*, *a horse*. Final *kaph* occurs only with *qameç* and *shᵉva*, and these it takes in its bosom, as בְּךָ, בָּךְ, *bᵉkhā*, *bākh*, *in thee.*[2]

A ḥôlem preceding *shin* coincides with its point, as מֹשֶׁה *môshe*, *Moses;* a ḥôlem following *sin* coincides with its point, as שֹׂנֵא *sône*, *hating.* The figure שׁ will be *sho* at the beginning of a syllable, and *os* elsewhere, as שֹׁמֵר *shô-mēr*, *keeper;* תִּרְפֹּשׂ *tir-pōs*, *thou treadest.*[3]

Rem. Besides the defects referred to in 2. 2) of this §, another defect in the Massoretic system is its failure to distinguish by sign

---

[1] Ordinary consonants, however, were occasionally pronounced with the opener sound of the ḥaṭeph: 1. when a letter is repeated the shᵉva under the first is usually ḥaṭ. path. as Gen. 9. 14 בְּעַנְנִי *when I bring a cloud.* Is. 1. 23. 2. After a long vowel, Gen. 2. 12 וּזֲהַב *and the gold,* Gen. 3. 17; 27. 26. Also for euphonic reasons, Gen. 32. 18. Cf. § 36. Rem. *b* for another case.

[2] Final *ā* is occasionally written defectively after *n*, thus וַתִּבְלַעְןָ, Gen. 41. 24, cf. Gen. 19. 33. 36; 37. 7, Ex. 1. 18, 19, Ru. 1. 9, 12. The form שְׁמַעַן Gen. 4. 23 (Ex. 2. 20) is further contracted.

[3] When *ḥolem* precedes the letter א as a quiescent the point is placed on the right apex of the letter, as בֹּא *bô'*, when it follows, the point is on the left apex, as אֹב *'ôbh*. When the א is not quiescent the ḥôlem occupies its proper places, as בֹּאָם *bô-'ām*.

the long *a* and short *o*, vowels cognate in quality but different in quantity. By attending to the rules for the syllable (§ 5) and for Metheg (§ 10. 2), the learner will generally know for which of the two sounds the sign stands in any place.—1. The rules for the syll. (§ 5) shew that where ◌ָ stands in a shut unaccented syll. it is *o*, as וַיָּ֫קָם *vay-yá-qom, and he arose,* כָּל־הָעָם *kol-ha-ʿam, all the people* (§ 10. 4), לִשְׁבָּר־אֹכֶל *lish-bor-'ōkhel,* Gen. 42. 7. 2. The rules for Metheg (§ 10) shew that חָכְמָה is *ḥokh-mah, wisdom,* (חָֽכְמָה *ḥā-khᵉmah, she is wise*) &c. 3. Only a knowledge of *forms* will teach that פָּעֳלוֹ is *po-ʿŏlō, his work,* cf. § 29 with § 36 and § 31. The Jewish Grammarians maintain that ◌ֳ in such instances is *ā*, but contrary to the analogy of the forms in the regular strong root (see Baer-Del. Job pref. p. vi).

EXERCISE: TRANSLITERATE THE FOLLOWING HEBREW WORDS INTO ENGLISH, AND ENGLISH INTO HEBREW WITH MASS. VOWELS.

זָר, חֵן, חֹק, גַּם, עַל, שׂוּם, אִם, אַתְּ, יֵשׁ, בְּךָ, דֹּב, צִץ, קֹת, אֱכֹל,
חֲזַק, אֲשֶׁר, רְפֹשׂ, שֹׁפֵט, קָם, רָץ, רוּץ, הֲנֵם, וָו, דְּבַר, אֱמֶת;

gam, gōbh, bôr, bôsh, shûr, shîr, shôr, shām, ḥōq, 'im, ʿim, nōph, ʿam, har, rōbh, rûç, hărōgh, çēl, māshāl, mᵉshal, qôṭēl, yārûç, qômam, yo'ŏmar, 'ĕsōph.

§ 4. COALITION OF THE MASSORETIC AND TEXTUAL VOCALIZATION.

The Massoretes are supposed to have abstained from any alteration of the written consonantal text. The rudimentary vowel system expressed by the vowel letters remained untouched. At the same time their own system was not a mere supplement to this but a thing complete in itself. It thus happens that in all those cases where a textual vowel already existed, there is now a double vocalization, the textual and the Massoretic. When the consonantal letter is present the syllable is said to be written fully (*scriptio plena*), when it is absent the syllable is written defectively. See also § 9.

Rem. When vowels are written fully the Massoretic point stands in its proper place under the consonant which it follows, except *hôlem* which is placed over the *vav*, e. g. בִּין *bîn*, בֵּין *bên*, בוֹן *bôn*.

Exercise. *Write the words in Exercise § 2 with the Massoretic as well as Textual vowels.*

§ 5. PRINCIPLES OF THE SYLLABLE. READING.

1. Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. The accent usually falls on the last syllable of the word; in certain cases it may fall on the penult.[1]

2. *Kinds of syllable.* A syllable ending in a vowel is called *open,* as קָ *qā;* one ending in a consonant is called *shut,* as קַל *qal.* Every syllable must contain a vowel, and the shᵉvas or indistinct sounds are not sufficiently vocalic to form syllables.

3. *Vowel of the syllable.* The vowel of an open syllable is long; it may be short if it has the accent, as קֹטֶלֶת *qô-ṭé-leth.* The vowel of a shut syllable is short; it may be long if it has the accent, as מִקְטָל *miq-ṭâl.*[2]

4. Another kind of syllable, not uncommon, is the *half open.* It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a slight vowel sound after it, and thus hangs loosely between this syllable and the one following, e. g. בִּקְטֹל *biqṭōl, in killing;* which is not *biq-ṭōl* nor *bi-qᵉṭōl.* Half open syllables are generally the result of inflectional changes or composition (§ 6. 2 d).

5. *Beginning of the syllable.* Every syllable must begin with a consonant. No syllable can begin with more than two consonants. When a syllable begins with two consonants these must be separated by the slight vocalic sound indicated by shᵉva simple or composite, which is placed under the first, as קְטַל *qᵉṭal,* חֲלֹמִי *ḥălô-mî, my dream.*

Thus *the place of shᵉva vocal, simple or composite, is under the first of two consonants that begin a syllable.*

---

[1] It is understood that the *tone* or *accent* is the stress of the voice, and the tone-syllable is the syllable of the word on which the stress falls, e. g. in the noun *prèsent* the first syllable is the tone-syllable, in the verb *to presént,* the last syll. has the tone.

[2] Observe that we speak of long and short *vowels* in Heb., but not of long and short *syllables;* the syllable is *shut* or *open.*

6. *End of the syllable.* A syllable may end in a vowel or consonant, that is be either open or shut (No. 2). None but a final syllable can end in more than one consonant; and a final in not more than two, and the two cannot be a double letter.

Simple sh^eva silent is placed under the consonant that ends the syllable, if the consonant be sounded and not the last letter of a word, as מִקְטָל *miq-ṭāl.* A consonant not sounded (i. e. quiescent) does not take sh^eva, as רֵאשִׁית *rê-shîth;* nor yet a single final consonant, except *kaph* which takes sh^eva in its bosom, as שָׁם *shām,* but לָךְ *lākh;* but two sounded consonants at the end of a word both take sh^eva, as קֹשְׁטְ *qōshṭ*, יַשְׁקְ *yashq.*

Rule for placing *Sh^eva.* The rules in 5 and 6 regarding sh^eva (simple and composite alike) may be put briefly thus: *Sh^eva* (simple or composite) *is to be placed under every consonant without a full vowel of its own,* if the consonant be sounded (not quiescent) and not the single final letter of a word. When two consonants end a word, the last has sh^eva only when the first has it (by first part of the rule), as קֹשְׁטְ *qōshṭ*, but לִקְרַאת *liq-rath.*

Rem. *a.* On 1. If the accent be on the penult, either the unaccented final or accented penult must be open.

Rem. *b.* On 3. The vowels *î* and *û* cannot stand in a shut syllable before *two* consonants even with the accent. On the other hand the secondary accent *Metheg* (§ 10. 2) has the same effect on the syllable as the main accent.[1]

Rem. *c.* On 5. There is one case of a syllable beginning with a vowel, when the conjunction *vav* is pointed *û* (§ 15). But Shemitic shews a tendency to pronounce *w y* as *u i* even at the beginning of words.

Rem. *d.* On 6. A double letter falling at the end of a word becomes single. This arises from the strictly phonetic character of the vocalization (see § 7. 3. Rem.), a true double letter necessarily requiring a vowel after it. There are perhaps a pair of exceptions, אַתְּ *thou* fem. (§ 12) and נָתַתְּ *thou* (f.) *hast given.*

From the last part of the above rule is excepted according to some Edd. 2 *fem. perf.* of verbs ל״א and ל״ה, e. g. הָיִיתְ 2 Sam. 14, 2, 1 K.

---

[1] On short vowel before gutturals see § 8. 4 Rem.

17. 13, Ez. 5. 11. In a few words, e. g. חֵטְא *sin*, וַיַּרְא *and he saw*, גַּיְא *valley*, the aleph is otiose (*ḥēṭ*, *vay-yar*, *gay*).

If a word end in two sounded consonants, the second must be a mute, that is one of the letters b g d k p ṭ ṭ q. Words ending in two consonants are rare and chiefly either contracted or foreign.

Examples on the Syllable:

קָטַל *qā-ṭál;* קָטַלְתִּי *qā-ṭál-tî;* קְטַלְתֶּם *qᵉṭal-tém;* כְּרֻבִים *kᵉrû-bhîm;* יִשְׁקְלוּ *yish-qᵉlû;* הַבְדִּיל *habh-dîl;* מַמְלֶכֶת *mam-lé-kheth;* עֲבָדִים *ʿăbhā-dhîm;* אֱלֹהֶיךָ *'ĕlô-hé-khā;* יְלִידֵי *yᵉlî-dhê;* יַשְׁקְ *yashq;* יֵאָמֵר *yē-'ā-mḗr;* יְרוּשָׁלַיִם *yᵉrû-shā-lá-yim;* חֳלָיֵנוּ *ḥŏlā-yḗ-nû.*

EXERCISE. WRITE THE FOLLOWING WORDS IN ENGLISH, DIVIDING THEM INTO SYLLABLES:

אֱלֹהִים, חֳלִי, חֲמוֹר, אֲרִי, מִקְרַב, מֶרְחָק, תַּחְדַּל, הֲלָהֶן, אָמַרְתִּי,
נִשְׁקְלוּ, לְרַגְלֵיכֶם, מְצַפְצְפִים, גְּבוּרָה, קָמְנוּ, קְצִיר, לָלֶכֶת, תֵּלַכְנָה,
יְשׁוּעָתְךָ, יַעֲמֹד, אֲדֹנֵינוּ, מְדַבְּרֵיהֶם, לָאֲנָשִׁים, הָקְטְלָה, הִקְטִיל,
קְטַלְתֶּם, יֵשְׁתְּ, קָשַׁרְתְּ:

Write these Hebrew words: qôṭēl, qâm, qṭal, 'eshqāṭ, nērd, māqôm, zérem, vlô, mizmôr, qiṭlû, shāmáyim, qû́mû, lmînéhû, ûlyāmîm, yéreq, lilqōṭ, mamlā́khâ, lshālôm, shmônîm, shnê, yashlîkh, mqômî, yôrshîm, nilḥam, yisrā'ēl, mizrāq, shmô, náʿar, ldhibhrêhem, ḥāmôrîm, 'āḥîkhem, le'ĕṣōph, ʿāmaltem, yishb.

Note. In the above English words simple shᵉva, silent or vocal, is not expressed: the exercise is set partly for practice in placing it. The accent, unless marked, is on the last syllable, both in the Heb. and English words.

§ 6. THE VOWEL SYSTEM AND THE TONE.

The following table gives a pretty complete view of the various vowel signs. It is the same as that in § 2, though the classes of vowels are placed in a different order to shew better some points of connexion between them.[1]

[1] Some signs are omitted to avoid confusion e. g. *é* ֵי, a sound difficult to classify, being generally of diphthongal origin but of sharp short sound. The principles of this § are of fundamental importance but not more than 1, 2 should be read at first.

	A class.	I class.	U class.
a) naturally long vowels	ָ	ִי, ֵי ,ֶי	וֹ, וּ
b) pure short	(ֶ) ַ	ֶ ִ	ָ ֻ
c) tone-long	ָ	ֵ	ֹ
d) vanishing of tone long	ְ	ְ	ְ
e) ...... under gutturals	ֲ	ֱ (ֲ)	ֳ

1. *Unchangeable vowels.* The vowels in the first line being naturally long, whether pure or diphthongal, remain unaltered in all forms of the word. They are the vowels *â î û ê ô*, Table *cd*, § 2. The pure short vowels also, standing generally in shut syllables (§ 5. 3), are from position unchangeable. They are *a i u e o*, Table *ab*, § 2.

2. *Changeable vowels.* The most important vowels in reference to inflection are those in the third line called *Tone-long*, *ā, ē, ō*, Table *e*, § 2, that is vowels not long by nature but from occupying a certain position in relation to the place of tone (§ 5. 1, and *footnote*), and therefore changeable, when their relation to the tone alters, by change in the place of accent.

With the tone-long vowels, which are vowels long through their relation to the place of tone, must be taken the sh^{e}vas or imperfect vowels ^{e} *ă ĕ ŏ* § 2, which are short from their relation to the tone. And the pure short vowels when they do not stand in shut syllables, come also into connexion with the tone long. The following particulars will here suffice:

a) There are only three tone long vowels, *ā ē ō*, one for each class; a tone-lengthened *ḥireq* is not *ḥireq* but *çere*, and a tone-lengthened *qibbuç* is *ḥolem*, Table *b c*.

In like manner besides the simple sh^{e}va common to all classes, there are only three composite sh^{e}vas, which are the extreme short sounds, *ă ĕ ŏ*, of the same three vowels *a e o*, of which the tone long are the extended sounds, Table *d e*.

✓ b) Tone long vowels are produced by proximity to the tone, and are found in the open syllable immediately *before*

the tone (rarely after it), and in the shut syllable, chiefly the *final*, under the tone.

c) The indistinct vowels or sh^evas are produced by distance from the tone, their common position being what would be an open syllable two places from the tone, or any open syllable further removed. That is:

> *the final accented shut syllable and the pretonic open syllable have tone-long vowels, and before the pretonic the vowels are indistinct* (i. e. *sh*[e]*vas*).

Observe the important exceptions in *Rem. c.*

Now almost the whole actual vocalization of the language, i. e. the forms in which words appear *prior* to inflection, and the laws of inflection or vowel change, may be considered the result of an effort on the part of the language to maintain these two principles *b c* in operation. Hence for *dabàr* (a word) by *b* we write דָּבָר not דַּבָר nor דַּבַר nor דְּבַר. So for *daḅèr* we write דָּבֵר not דָּבַר or דָּבֶר; and for *dabòr*, דָּבֹר. .And if by processes of inflection a short vowel would be left in the open pretonic or final accented shut, it must be made a tone-long. Again for *dabarìm* (pl. of *dabàr*) by *c* we write דְּבָרִים not דָּבָרִים nor דַּבָרִים &c.; for *daberìm* דְּבֵרִים &c.; and when by inflectional processes and shift of tone the vowel that was pretónic and tone-long falls into a place *before* the pretone, it must be written an indistinct vowel. See § 18 for numerous examples.[1]

The indistinct vowel arising from the loss of a vowel of *any* class under ordinary consonants is *simple sh*[e]*va vocal,* Table *d;* under *Gutturals* (§ 8), it is one of the *ḥatephs,* Table *e*, generally *ḥ. pathaḥ* for vowels of first and second class, and *ḥ. qameç* for vowels of third class.

d) *When,* through processes of inflection or by composition, *two indistinct vowels come together, the first becomes a full short vowel, most commonly* the vowel *i*, e. g. דִּבְרֵי = דְּבְרֵי, from דָּבָר *a word.*

---

[1] Only in rare cases and with vowels long by nature in the tone, do indistinct vowels fall in the place immediately preceding the tone, as כְּתָב *k*[e]*thâb* (a writing), יְקוּם (property).

There is, however, many times a natural effort made to keep up the identity of the word by putting in a short vowel of the same class as the chief vowel that had been lost, כַּנְפֵי = כְּנְפֵי from כָּנָף *a wing*.

If the first of the indistinct sounds be a composite shva, the short vowel arising generally corresponds to it, חֲכְמֵי = חַכְמֵי, from חָכָם *wise*.

e) The *new syllable* arising with this short vowel in such cases is generally *half open* (§ 5. 4). See *Rem. d.*

3. The usage of the alternative short vowels in *second* and *third* classes, Table *b*, has also to be attended to. The following Table, illustrating the *shut* syllable, may be useful for reference.

a) Final shut accented	*ā* (*a*)	*ē*	*ō*
b) final shut unaccented	*a*	*e*	*o*
c) non-final shut, ordinary	*a*	*e*, *i*	*o*, *u*
d) non-final shut, flat (before gutturals)	*a*	*e*	*o*
e) non-final shut, sharp (before double letter)	*a*	*i*	*u*

Rem. *a*. On 1. Occasionally one of the naturally long vowels may pass into another of the same class, when the word suffers great constitutional disturbance from inflection. And the same is true of the pure short, among which *a* has a great tendency to pass by *thinning* into *i*.

Rem. *b*. On 2 *b c*. Thus the vowel changes go on in the lines *b c d e* of Table:

short falling in open pretone or shut final tone, into tone long,	*b* into *c*
tone-long in shut unaccented into short	*c* into *b*
tone-long before pretonic into indistinct	*c* into *d*, *e*
indistinct in pretone into tone-long	*d*, *e* into *c*
indistinct falling together into short	*d d* or *e d* into *b*

Rem. *c*. The principles stated in 2 *b c* are carried out both in nouns and verbs. There are however two remarkable exceptions: *first*, the law 2 *b* regarding the tone long vowel in the final accented shut has not been carried out fully in the case of *ā*, see 3 Table. Verbs always write *á* for *ā* except in pause, and nouns do so sometimes under the full tone and regularly under the weaker tone of the construct state (§ 18). This *á* in verbs is subjected to change precisely as if it were *ā*.

Occasionally a short vowel of *second* class may be found in a final accented shut syllable; but hardly a pair of cases occur of a short *third* class vowel in such a position.

Second, in opposition to law 2 c the indistinct vowel stands in certain cases *next* the tone. This is so characteristic of verbs, that it may be named the verbal law of inflection (§§ 20, 30). Thus the noun inflects דָּבָר, דְּבָרָה *dā-bhār, dᵉbhā-rah*; the verb דָּבַר, דָּבְרָה *dā-bhar, dā-bhᵉrah.*

Rem. *d.* On 2 *d.* When two indistinct vowels come together and the first becomes a short vowel, the second retains so much of its vocalic quality that the syllable formed is usually not full shut but *half open.* Such a syllable has these peculiarities: first, as it is not a shut syllable, one of the *Bᵉghadhkᵉphath* letters following it will not receive *Dag. lene* (§ 7. 2); second, as it is not open, its own vowel will not usually receive Metheg (§ 10. 2).

Half open syllables having a special emphasis, as those arising from the ה of interrogation, § 49; the Article § 11, not unfrequently are marked by Metheg.[1]

§ 7. DĀGHĒSH. THE LETTERS "BEGHADHKEPHATH". (ASPIRATES).

1. The word *Daghesh* is from a root which possibly expressed the idea of *hardness.* The sign of Daghesh is a point in the bosom of a letter, and this point was used to indicate both a lighter and a heavier kind of hardness. When it indicates the lighter hardness it is called D. *lene,* when the stronger, it is called D. *forte.*

[1] These *half-open* or loose syllables are important in Hebrew; a list of the chief of them may be given in a *note* for *reference* merely. *First,* such syllables are those arising by *composition;* e. g. 1) when *particles* or short fragments of words are *prefixed* to other words, as the *Interrogative* ה, § 49; the *Article* and *Vav Conversive,* when their Daghesh is omitted, § 11 Rem. *a,* § 26 Rem. *a;* the *Inseparable Prepositions,* § 14. The prep. לְ *to* generally unites so closely with the *Infin. Cons.* that the syllable formed is shut, § 31. 2) when fragmentary particles are *affixed* to words, as the *consonantal suffixes* to nouns, § 19; and *all suffixes* to the *Infin. Cons.* and *Imperat.* qal of Verbs, § 31. In all these cases the feeling of the diversity of elements remains, preventing complete coalescence of the word and attached particle. *Second,* of this kind are the *new* syllables that arise when vowels are lost through change of place of Tone in processes of *Inflection,* e. g. *a*) in the *Imperat.* qal of Verbs, as רְדֹף, *pl.* רִדְפוּ, § 21; *b*) in certain forms of the *Guttural* Verb, as יַעֲבֹד, *pl.* יַעַבְדוּ, § 34. Rem. *b*; *c*) in Nouns, particularly in the *cons. plur.,* § 18. 1 Rem. *b,* and in the *feminine* with affixes, e. g. מַלְכֵי, בִּרְכָתִי *malkhē, bĭrkhāthî.* *Third,* the first syllable in a few fem. nouns in *ûth,* מַלְכוּת *kingdom,* יַלְדוּת *youth,* עַבְדוּת *service,* and in several other individual words, as בֶּגֶד *garment* (when inflected), עַרְבִי *Arabian.*

Dagesh forte preceding a vowel

2. *Daghesh lene.* Hebrew has not two sets of consonants for the sounds *b g d k p t* and their softer forms *bh, gh, dh* &c. It distinguished the sounds by means of the point Daghesh (§ 1. 3). The harder sounds it expressed by inserting the point, as בּ *b*, תּ *t* &c., leaving the unmodified consonant to express the weaker, *bh, th* &c. The softer sounds were natural or easy only after vowels; hence the rule: [*The six letters* בּ גּ דּ כּ פּ תּ *are hard and therefore have* Daghesh lene *whenever they do not immediately follow a vowel sound*] זָכַר *zā-khār*, יִזְכֹּר *yiz-kōr*.—Hence these letters receive the point: *always* at the beginning of a sentence or clause; *always* in the middle of a word after a shut syll.; and *generally* at the beginning of words.

Rem. The rule put as above is exhaustive; it may be put thus: [*The six Aspirates are* without Daghesh *only when they immediately follow a vowel sound*] The least vowel sound, e. g. *simple shᵉva vocal,* preceding, suffices to enable the letter to have its softer sound, as זְכֹר *zᵉkhōr*. One sound is not considered to follow another *immediately,* if such a pause intervenes as is marked by a *distinctive* accent, as וְלֹא תִגְּעוּ בּוֹ Gen. 3. 3, where לֹא has a conjunctive, but תִגְּעוּ a disjunctive accent. See § 10. 3*e*.[1]

3. *Daghesh forte.* Hebrew does not write a double consonant. To indicate that a consonant has that kind of

---

[1] The diphthongs e. g. *ai, oi, ui,* are considered to end in a consonant, and the *Bᵉghadhkᵉphath* letters immediately following them receive *Daghesh.* See § 9. Cf. Gen. 16. 8, Lev. 2. 14. The divine name יהוה, being pronounced *'adhônāi,* is followed by Dag.—The above rule in 2 is liable to modifications in words beginning with *Bᵉghadhkᵉphath* though immediately preceded by words ending in a vowel sound, when euphony would suffer through several aspirates coming together. The prefixes ב, כ (§ 14) when pointed with simple *sheva* and forming combinations such as בְּב, כְּכ, בְּפ, and according to some בְּמ, receive Dag. lene contrary to the rule, cf. Gen. 39. 12, Jud. 1. 14, 1 Sam. 16. 6, Is. 10. 9, Josh. 8. 24, Ex. 14. 4, Ps. 34. 2, Gen. 32. 11; 40. 7. Dag. is inserted in other cases irregularly to avoid the concurrence of aspirates. e. g. Ex. 15. 21, Deut. 32. 15, or uneuphonic combinations of sounds (see Baer-Del., Prov., pref.).

hardness which is duplication, it inserts in it a point, as קַלּוּ *qal-lû*. When so used the point is called D. *forte*.

Rem. Of necessity a double letter must be preceded by a vowel, and as it always forms a shut syllable, the vowel before it is generally short § 5. 3. In this way D. *lene* which is never preceded by a vowel can hardly be confounded with D. *forte*. Much of the beauty of Shemitic pronunciation depends on the extreme strength with which it enunciates the double letter. The Arabic double letter, and no doubt the Hebrew too, is more decided than the Italian. In Hebrew a long vowel is long, and a short vowel, short, and a double letter is a double letter. But see note below on 4.

4. D. *lene* is peculiar to the six *B'ghadhk'phath*; any letter may be doubled, and have D. *forte*, except the gutturals § 8. 4. When in the *B'ghadhk'phath*, D. *forte* includes D. *lene: it doubles the hard sound of the consonant*, as שִׁבֵּר = *shib-ber*.[1]

---

[1] Some additional details regarding D. *forte* must be given *for reference*.

a) *Omission of D. forte.* The language shews a tendency towards a softer enunciation by dropping the characteristic duplication in the middle of words from consonants not supported by a full vowel i. e. pointed with sh'va vocal. This softer utterance occurs very frequently with *yod* and the *liquids*, *l*, *m*, *n*, and the letter ק, but is not confined to these, and may occur even with the so called Aspirates or *B'ghadhk'phath* e. g. Lev. 23. 24. The syllable that arises by loss of the duplication is *half open* § 5. 4; e. g. לַמְנַצֵּחַ *lamnaç-çêaḥ*, for לַמְּ' *lam-m'naç-çêaḥ*, מְבַקְשִׁים *m'bhaqshîm*, for מְבַקְּשִׁים *m'bhaq-q'shîm*. Gen. 27. 28, Ex. 2. 3; 8. 1, Jud. 8. 2.

b) *Insertion of D. forte. D. forte dirimens.* The opposite tendency to the above in *a*) sometimes shews itself, viz. the tendency to pronounce *half open* syllables more distinctly. The loose consonant is more firmly grasped in utterance and the two syllables between which it hung are sharply disjoined, so that a doubling of the consonant is the effect. The Dag. marking this has been called D. *dirimens* or separative Gen. 17. 17. Deut. 32. 32, עִנְּבֵי (*cons. pl.*, *note* p. 17), *'inbhê*, with *Dag. dir.* עִנְּבֵי *'in-n'bhê*. This duplication occurs properly only in half open syll., but a more refined pronunciation may make a real shut syll. half open (as תַּדְשֵׁא Gen. 1. 11), and such a syll. may then be further subjected to the influence of D. *dirimens*, as מִקְּדָשׁ; Ex. 2. 3; 15. 17, Gen. 49. 10, 1 Sam. 1. 6; 10. 24, Job 17. 2.

D. forte conjunctivum. In continuous discourse monosyllabic words or words *penacute* are often attracted to the end of preceding ones, or words accentually weak fall forward upon those following them. From

5. *Mappiq* (extender). The same point is used in the letter *Hē*, when final, to indicate that it is to be pronounced, and is not a mere sign of a vowel. When so used the point is called *Mappîq*, as לָהּ.

6. *Rāphé* (soft). Raphé is a small horizontal stroke put over a letter to indicate the absence of Daghesh or Mappiq in places where these points might have been expected rightly, or not unnaturally, though wrongly, as לָהֿ not לָהּ; וַיִּמַח not וַיִּמַּח Gen. 7. 23.

EXERCISE ON DAG. *LENE* AND *FORTE*.

Write these Hebrew Words.

1. gab, gam, kōl, dām, bēn, 'ēt, môt, par, pat, kap, tiktōb, bkû, lbad, blektkā, mishpāṭ, midbār, btôk, malkî, yabdēl, kôkābîm, kbădtem, tikbdî, kaṣpkā, ḥelqkā, midbrêkem, lāredet, yirb, yibk, gdôlîm, vtāgēl.

---

the determination of the accent to the end and the accentual fall of preceding syllable, the beginning of the second word receives a strong utterance, which causes its first consonant to be doubled. The *dag.* marking this has been called *conjunctive.* There are two cases. 1. When a word ending in ה‎ָ accented, or a word ending in ה‎ֶ (or ֶ) accented and immediately preceded by vocal sh*va, is joined by *Maqqeph* to a following word which is monosyllabic or penacute, as Gen. 2. 23 לְקֳחָה־זֹּאת, Gen. 27. 26, Num. 23. 13, Gen. 11. 4; 43. 15. The pronouns זֶה and מָה (§ 13) when joined by Maqqeph always so affect the following word, Gen. 38, 29, Hos. 10. 3, Num. 13. 27.—2. When a word ending in *ā* or *e*, accented on the penult, is followed by a monosyllabic or penacute word, as Gen. 3. 14 עָשִׂיתָ זֹּאת, Gen. 12. 18; 38. 29; 33. 5. If ordinary Metheg (§ 10) would stand on the preceding word the tone may be retracted to it to effect the junction, Gen. 19. 38; 21. 23; and in impf. and partt. of verbs ל״ה the retraction takes place though Metheg could not have stood, Gen. 31. 12, Ex. 21. 31, but with Maqqeph the Metheg remains, Gen. 1. 12. The union may take place if the secondary accent Metheg stand on the first syll. of second word, Gen. 49. 31, Ex. 15. 1. The *B*ghad.* letters are excepted from this last rule, Gen. 2. 4; 24. 31. The second word, monosyllabic or penacute, may begin with two conson., the first having sh*va, Gen. 12. 5; but if the first letter be one of the prefixes בּ, כּ, לְ, וְ (§ 14, 15), it is not doubled. (Baer-Del., Pref. to Prov.). The junction occurs also when the first word ends in *u*, Gen. 19. 14, Ex. 12. 15, Jud. 18. 19, 1 S. 15. 6.—The first of these two cases is technically called דְּחִיק *thrust*, compressed, the second אָתֵי מֵרָחִיק, *coming from a distance.*

2. mqaṭṭēl, mrakkēb, dibbēr, mdubbār, mbaqqshîm, mullal, ṣappdû, miṣpēd, ḥallôn, bkaṣpkem, shabbāt, mibbnê, çippôr, ykattēb, bqiçrkem, baddām, bôdēd, yittnû, limmadt, hammáyim, vayyinnāgpû, lbaddô.

Note. In this ex. the *B*ᵉ*ghadhk*ᵉ*phath* are expressed by ordinary hard letters, and *sh*ᵉ*va* is not expressed as the ex. is set for practice on the syllable.

§ 8. THE GUTTURALS.

The letters ע ח ה א are called *gutturals.* They might be called spiritals, being strictly breathings. The ע is a firmer sound of the same kind as א, and ח a firmer sound of the same kind as ה. The last two are much stronger letters than the other two. Being but breathings these letters approach a good deal towards vowels, and this feebleness in consonantal power causes the following peculiarities:

1. The gutturals prefer about them, particularly *before* them, the guttural or *a* vowels, and a final guttural must be preceded by *pathaḥ* or *qameç.*

Pathaḥ furtive. Any short vowel before a final guttural becomes pathaḥ; and between any long vowel (other than qameç) and the final guttural there steals in, in utterance, the sound of short *a*. This short *a* is therefore called path. *furtive.* Thus מֶלֶךְ but מֶלַח; הִשְׁלִיךְ but הִשְׁלִיחַ *hish-líaḥ.*

2. The gutturals cannot take simple shᵉva vocal, they require the composite shᵉvas; in many cases they dislike simple shᵉva silent, preferring the composite, e. g. קֶבֶר but עֲבֹר; רַגְלִי but בַּעֲלִי.

3. A guttural letter points itself and the consonant preceding:—that is a guttural with a ḥaṭeph turns a preceding *simple sh*ᵉ*va vocal* into the short vowel corresponding to the ḥaṭeph; e. g. לְעֲבֹר becomes לַעֲבֹר.

4. The gutturals cannot be doubled. In this peculiarity *resh* agrees with the gutturals. Hence the short vowel that would precede the guttural were it doubled (§ 7. 3 Rem.) falls into an open syllable before the undoubled letter and becomes the corresponding tone long vowel (§ 5. 3; § 6.

Table *b c*); e. g. הַכָּבֵד *hak-kĕbhedh* but הָעֶבֶד *hā-ʿĕbhedh*, שְׁלֹשׁ but שֹׁרֶשׁ, קִטֵּל but בֵּרַךְ.

Rem. *a*. On 1. The sharp vowels *i*, *u*, falling before gutturals not final, are generally depressed to *e*, *o*, as nearer the *a* sound (§ 6. 3 Table *d*). The depression happens less regularly when the vowels follow the gutt.; e. g. יֶחְדַּל for יִחְדַּל; עֶגְלָה for עִגְלָה.

The letter א (being a quiescent also, see § 9. 1 Rem. *a*) is excepted from this rule. The letter ר often agrees with אחהע in desiring *pathaḥ* before it when final, but it is not subject to the rule of *path. furtive*.

The sign of path. furtive is written *under* the final gutt., but the sound is heard *before* it, as רוּחַ *rúaḥ*, *spirit*. Path. furtive is not counted as a vowel, and, of course, disappears when the gutt. ceases to be final; e. g. הִשְׁלִיחַ has only two vowels, *i* and *î*; its *fem.* is הִשְׁלִיחָה. So רוּחִי *my spirit*.

Rem. *b*. On 2. By far the most common ḥateph is ֲ. Initial א is fond of ֱ immediately before the tone, but at a distance from the tone it reverts to ֲ, as אֱלֵי but אֲלֵיכֶם. The ḥateph that takes the place of *silent sh*ᵉ*va* always corresponds to the preceding short vowel, as בַּעֲלִי (for בַּעְלִי).

The second half of the rule applies chiefly to syllables not in the tone, and the process is facilitated by the law stated in Rem. *a* whereby the gutt. depresses *i u* to *e o*, e. g. נִאְמַר = נֶאְמַר = נֶאֱמַר. This softer enunciation shews itself chiefly with the weak gutturals ע א, the harder ח ה often retain the simple shᵉva silent.

Rem. *c*. On 3. This rule and the second half of rule 2 really go together and might be compressed into one in the words of the old grammars: "littera gutturalis punctat se et præcedentem" et vice versa. The words *vice versa* form the second half of rule 2. Rule 3 applies greatly to prefixes, e. g. לְאֲרִי = לַאֲרִי *to a lion*.

Rem. *d*. On 4. As the cause that produces the tone-long in this case is permanent, the vowel is *unchangeable*.

Before the stronger gutt. ח ה, the short vowel is very often retained, and sometimes even before the weaker ע א. To prevent the special emphasis of the short vowel in this case

from being neglected it is often marked by *Metheg* (Rem. *d* p. 17).[1] In a few cases ר takes *Dag. forte*, e. g. 1 Sam. 1. 6; 10. 24; 17. 25. Prov. 3. 8; 14. 10; (?11. 21; 15. 1). Song 5. 2. Jer. 39. 12. Ezek. 16. 4. Otherwise the vowel is uniformly prolonged before it. This probably points to a double way of pronouncing the *resh*.

EXERCISE: CORRECT THE FOLLOWING WORDS.

בְּאֱמֹר, אֲבַדְתֶּם, אְמֹר, יִשְׁחֲטוּ, חֲזַק, שָׁלוּחַ, הִשְׁלִיחַ. שָׁמֹעַ, שׁוֹמֵעַ,
רֶגַע, יְחַפֵּה, בֹּהַק, שֹׁרִים, הֶחֱזִיק, טְעָמוֹ, כֶּאֱמֶת, נְאַמֵּר, לְחֳלִי,
לְאֲרִי, בַּחֲמֹר.

§ 9. THE QUIESCENT LETTERS.

The letters א ה ו י shew the same kind of feebleness that the letters *h w y*, that correspond to three of them, have in English: they frequently coalesce in various ways with the vowel sounds about them.[2]

1. They are real consonants at the beginning of a syllable, but at the end of a syllable after a full vowel they generally surrender their consonantal power and are silent; e. g. אָמַר *'ā-mar*, but יֹאמַר *yô-mar*; יְמֵי *y'mê*, but בִּימֵי *bî-mê*. They do not modify the sound of the vowel before them when silent, though it is often lengthened, particularly if it be of the first or third class. *Sh'va* is not placed under the silent consonant (§ 5. 6).

Rem. *a*. The letter א may be silent after any vowel sound, either medial or final.

---

[1] When the short vowel remains before the gutt., *Dag. forte* is then, in the language of many Grammarians, said to be *implied* in the gutt. (*Dag. forte implicitum*). The punctuation, however, appears to treat the short vowel as forming an open syll., Is. 1. 4 נִאֲצוּ *they despise*. Zeph. 1. 17 כַּעִוְרִים *as the blind*. In a few instances, where characteristic duplication is not omitted, the strong gutt. admits a short vowel before it, e. g. אֶחָד *one*, אַחֵר, pl. אֲחֵרִים *other*, מַהֵר (?) *swift*, אַחִים *brothers*.

[2] The facts stated in 1 suffice for the exercise; 2, 3, 4 had better be passed over and read only when referred to.

The letter ה is silent perhaps in a pair of cases when medial, and when final is the mere sign of a vowel sound (§ 2. 3).

Rem. *b.* The letter ו is silent after the *o* and *u* sounds (*third* class), and generally after the *a* sound (*first* class), with which it coalesces and forms the diphthongal *ô* (§ 2. 1. 3)). In a few cases ו is consonantal after the *a* sound, as צַו *çav*. The *suffixal form* ָיו is sounded *âv* (§ 19), as סוּסָיו *ṣû-ṣâv*. After vowels of the *second* class (*i*, *e*) ו is sounded, as זִיו *ziv*.

The letter י is silent after the *i* and *e* sounds (*second* class), and generally after the *a* sound, with which it unites to form the diphthongal *ê* (§ 2. 1. 3)).

In a few cases י is consonantal after *a*, as in the *suffixal form* ַי (pausal ָי), which is sounded *ày* (*àee*), as סוּסַי, *ṣû-ṣàee* (§ 19).

After vowels of *third* class (*o*, *u*), י is sounded, as הוֹי *hôy* (*hôee*), גָּלוּי *gâlûy* (*gâ-loo-ee*).

2. Even at the beginning of a syllable immediately after a consonant these letters can hardly maintain themselves: they generally surrender their vowel to the preceding vowelless consonant, and quiesce after the vowel which they have given up, or even fall out of the form altogether, thus *yaqwim*=*ya-qîm*, *yaqwum*=*ya-qûm*, *hushwab*=*hu-shab*, *yehaqṭil*=*yaqṭil*, *r*ᵉ*'âshîm*=*râ'shîm*.

3. When the letters *w y* stand between two vowels they many times are lost in the vowel stream surrounding them; they disappear and the two vowels are represented by that one which being *characteristic* of the form was the stronger, which is generally the latter of the two; or the two vowels coalesce and form a new sound. Thus, *qawam*=*qâm*, *maweth*=*mêth*, *qawum*=*qûm*. So *h* sometimes, *ṣuṣahu*=*ṣuṣô*.

4. One of the weak letters *w y* may be changed into another under the influence of a strong preceding characteristic vowel resolved to maintain itself: the weak letter passes into another homogeneous to the vowel, *yivrash*=*yiyrash*=*yî-rash*.

EXERCISE: PRONOUNCE AND WRITE OUT IN SYLLABLES THESE WORDS.

קְרוּאָיו, אַל, לֹא, וּבֵיתוֹ, נוֹלְדוּ, יִיטַב, צְבָאוֹת, בָּאוּ, בָּרָא,
בְּרֵאשִׁית, גֵּיא, לוּא, קָלִיא, אֶרְאֶה, לִקְרַאת, יִשְׁמָעֵאל, מָאתַיִם,
שְׁאוֹנַי, צְבָאִים, שְׁלֹמֹה, בְּיָמָיו, תְּגַלֶּינָה, יַקְנִיאָהוּ, מְלַאתִיו, כָּסוּי,
שָׁלֵו, גּוֹי, קַו, אֲלֹנָי, רָאשִׁים, בְּאָשׁוֹ, כְּלָיוֹת, לוּלֵי, קָנֵה:

§ 10. THE ACCENTS. METHEG &c. PAUSE.

1. *Use of the Accents.* The accents have three uses: 1) they mark the tone-syllable; 2) they are signs of logical interpunction, like our comma &c.; and 3) ~~they are musical expressions~~. In the first case they are guides to the pronunciation of the individual words; in the second they are guides to the sense, being a kind of commentary; and in the third they are guides to the proper reading of the text as a whole, which is a kind of recitative or cantillation. The last use, of course, embraces the other two.

2. *The secondary accent (Metheg) and the Tone.* The main accent or Tone falls generally upon the last syllable of the word (§ 5. 1); in one class of nouns (the *Segholates* § 29), and in some Verbal forms, it falls on the penult.[1]

a) According to the natural rhythm of the language the syllable immediately before the Tone has a fall, but the syllable *second* from the Tone a certain emphasis or accentual rise. To prevent this emphasis or anti-tone being neglected the syllable was often marked by a sign called *Metheg* (bridle), a small perpendicular stroke. An open syllable was most apt to be hurried over, and hence: *the second full syllable from the Tone, if open, is uniformly marked by Metheg*, as אָֽנֹכִי, וְֽזָכַרְתָּ, הָֽחֳכָם.

b) When the tone syllable begins with two consonants, the indistinct vowel under the first is strong enough to bear the accentual fall, and the preceding open syllable is marked with Metheg, אָֽכְלָה *'ā-kh'lāh, she ate.* In such positions Metheg indicates that the sh'va is *vocal*, and thus serves

---

[1] Of the accentual *signs* some stand above, and some below the word; when above, the sign stands upon the initial cons. of the accented syll., as מַ֫יִם; when below, it stands after the vowel of the syll., as מַ֫יִם, except in the case of *ḥolem* and *shureq*, when it is placed under the conson., as יוֹם, רוּחַ. When the accented syll. begins with two conss. the sign is put on the second. A few signs are restricted to particular positions, such as the initial or final letter of a word, and do not indicate the Tone syll. For more information on these and other points see my *Outlines of Hebrew Accentuation.*

to distinguish between *ā* and *o*, and between *î* and *i*, and *û* and *u*; e. g. אָכְלָה *'okh-lah, food*; יִרְאוּ *yi-rᵉ'û, they will fear*; יִרְאוּ *yir-'û, they will see.*

If the vocal shᵉva in this case be a *ḥateph*, the preceding vowel though *short* has that distinctness that requires to be preserved by Metheg, לַאֲשֶׁר.

c) If the *second* from the Tone be a shut syll., it will be pronounced with sufficient distinctness without the aid of Metheg; in such a case, if there be an open syll. further from the Tone, this is felt to require Metheg to prevent too hurried utterance, as וּמֵחֶלְבֵהֶן Gen. 4. 4; Ezek. 42. 5.

d) If the word be long the Metheg already placed may be taken as a new *tone*, and another Metheg may fall two syllables from it, as וּמֵהַתִּיכֹנוֹת Ezek. 42. 5.

The conjunction וּ *and*, being a weak sound, very rarely takes Metheg.[1]

---

[1] The above rules give the main facts about Metheg. The results of a very full investigation into the Massoretic laws of Metheg have been given out by *S. Baer* in two Articles on Metheg-Setzung in Merx's *Archiv* i, ii, 1869. According to *Baer* Metheg is of three kinds; first, *light*,—the object of which is to secure to vowels their full breadth of sound; second, *heavy*,—the object of which is to ensure to a syllable its special emphasis; third, *articulative*,—the object of which is to ensure that a consonant be enunciated distinctly and not run into another.

Again, light M. is of two kinds; first, *ordinary*—placed on the *second* syll. from the Tone, if the syll. be *open*, i. e. not followed by *Dag. forte* nor *any Shᵉva*. See the exx. above in No. 2, *a*. To this ordinary M. applies what is said above in 2, *a*. Second, *stationary* (feststehend)—placed on the *five long* vowels (§ 6, Tab. *a*) when followed by *simple Shᵉva*, and on all vowels, long or short, when followed by a *composite Shᵉva*. This M. is called *stationary* because it is invariably placed on such syllables and is independent of the place of Tone. To this M. applies in general what is said above in 2, *b*. But here *Baer* deviates from the ordinary doctrine of the Syll. (§ 5. 3, with which goes the doctrine of the Aspirates § 7. 2), maintaining that the *shᵉva* after the long vowels is *silent* and the Syll. *shut*, e. g. אָכְלָה is to be read *'ākh-lāh*, תּוֹלְדוֹת *tôl-dhôth*.

Examples of *heavy* M. occur in the case of the Art. when its *Dag.* is omitted (§ 11. Rem. *a*); with the ה of Interrogation (§ 49. comp. Rem. *d* p. 17). This M. may stand on simple shᵉva, e. g. נְנַתְּקָה Ps. 2. 3. Examples of the *articulative* M. in Gen. 28. 2 &c., פַּדֶּנָה אֲרָם. These laws are not observed in printed Edd. but are followed in *Baer's* Ed. of *Genesis*, *Psalms*, and *Isaiah*, &c.

3. ***The Accentual system.*** The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice:—

a) The text is broken into verses, ***Pᵉṣûqîm***, and the end of each ***Pāṣûq*** is marked by the sign ׃, called ***Ṣôph paṣuq*** (end of the verse). The accent on the final word is called ***Ṣillûq***, its sign being like Metheg.

הָאָֽרֶץ׃ . . . . Gen. 1. 1.

b) The greatest logical pause within the verse is indicated by a sign called ***'Athnāḥ*** "breathing", or "rest".

אֱלֹהִ֑ים . . . . הָאָֽרֶץ׃ . . . . Gen. 1. 1.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by 'Athnaḥ, and the one nearer the beginning of the verse by sign called ***Ṣᵉgōltâ***, as,

הָרָקִ֒יעַ . . . . לָרָקִ֑יעַ . . . . כֵֽן׃ . . . . Gen. 1. 7.

d) If the clause of words lying between Ṣilluq and 'Athnaḥ, or between 'Athnaḥ and Ṣegolta, or between 'Athnaḥ and the beginning of the verse, Ṣegolta being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign called ***Zāqēph qāṭôn***, resembling simple shᵉva placed over the word,[1] as

אֱלֹהִ֔ים . . . . . . הַמָּ֑יִם . . . . . . מַבְדִּ֔יל . . . . . . לָמָֽיִם׃ . . . . . . Gen. 1. 6.

e) A distinctive of less power than Zakeph is ***Ṭiphḥâ***, which marks a pause which the rhythm ***requires*** as a preliminary to the great pauses indicated by Ṣilluq and 'Athnaḥ. Its sign is a line bent backwards, as

בְּרֵאשִׁ֖ית . . . אֱלֹהִ֑ים . . . . הַשָּׁמַ֖יִם . . . . הָאָֽרֶץ׃ . . . . Gen. 1. 1.

f) These are the main distinctive accents, and by stopping at them, as at the points in modern languages, the reader will do justice to the sense. There are several more distinctives of lesser force. There is also a number of conjunctive accents or *Servants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow

[1] The sign ֕ called *z. gā'hôl*, of the same distinctive power, is used when its word is the only word in the accentual clause.

from the variety of the conjunctive signs that they had musical significance, otherwise one connective might have served all distinctives alike. The two most common *conjunctives* are ***Mêrkhâ*** ֥, which serves *Şilluq* and *Ţiphḥa*, and ***Mûnāḥ*** ֣, which serves *'Athnaḥ* and *Zaqeph*. See Gen. 1. 1, 2.

g) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by Şilluq and Şoph pasuq; also the great distinction next the end by 'Athnaḥ; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign called ***Mêrkhâ Mahpākh*** or *'Ôlê v^eyôrēdh*, thus

רְשָׁעִ֫ים . . . . עָמָ֑ד . . . . יָשָֽׁב׃ . . . . Ps. 1. 1.

4. *Maqqēph* (binder). Part of the accentual or rhythmical machinery is the *Maqqēph* or hyphen, which binds two or more words together. The sign indicates that all the words so joined are pronounced in the rhythmical reading as one word. The occurrence of two accented syllables in immediate succession is contrary to the rhythm, and this conjunction is avoided by throwing several words into one. All the words joined by Maqqēph lose their accents except the last, and in consequence of this their long vowels, if changeable, become short (§ 5. 3), כֹּל הָעָם but כָּל־הָעָם, *all the people.*[1]

5. *Pause.* The great pauses just described (in 3) are naturally accompanied with certain changes upon the ordinary vocalization. In general only the two greatest Prose accents (viz. *Şilluq* ֽ, marking the end, and *'Athnaḥ* ֑, marking the middle of the verse), and the three greatest of the Poetical, throw vowels into pause. The effects are mostly as follows:

a) A short vowel in the tone becomes long, as מַ֫יִם, pause מָ֫יִם; and if the short vowel had been modified from another it is the long of the primary sound that appears, אֶרֶץ p. אָרֶץ.

[1] Unchangeably long vowels are usually marked by Metheg, as שָֽׁתְ־לִי *Shâth'lî*.

b) Occasionally the tone is shifted from the last syllable to the penult, which is lengthened if it was short, עַתָּה p. עָתָּה.

c) Perhaps the commonest pausal effect is what looks like a combination of *a b*. In verbal forms with vocal sh^{e}va before the tone, this sh^{e}va becomes the tone long of the primary sound whose place it had taken, and the tone is then shifted to it, as שָׁכְנָה *she dwelt*, p. שָׁכֵנָה, from שָׁכֵן; עִמְדוּ *stand ye*, p. עֲמֹדוּ from עֲמֹד. A few nominal forms follow the same method (see § 45).

Rem. Sh^{e}va before the suffix *kha* becomes *ĕ*, סוּסְךָ p. סוּסֶךָ. In some cases the weight of the Pause doubles the consonant, חֲדַלּוּ Judg. 5. 7; there is also a fondness shewn in many cases for the sharp *á* in pausal syllables.

6. *Q^{e}rî* and *K^{e}thîbh* (read, written). The *K^{e}thîbh* is the consonantal text as it lay before the punctuators, being held inviolable. When however for any reason, whether of grammar or propriety, the punctuators preferred another reading, the *vowels* of this reading were put under the *K^{e}thîbh* in the text, while the consonants, which could not find a place in the text, were set in the margin. This recommended reading is the *Q^{e}rî*. Attention is called to the Margin by a small circle placed over the *K^{e}thîbh*, thus: הַנַּעֲרָ֯ Gen. 24. 14,—which means that for the (*mas.*) form הַנַּעַר of the text the form הַנַּעֲרָה (*fem.*) is to be read.

OF WORDS AND FORMS.

Roots may be considered to be of three classes: *first*, the simplest and instinctive *interjection*, expressive of mere feeling, as *ah! second*, the higher *demonstrative*, expressing locality, direction, and distinction between one object and another; and *third*, roots embodying thoughts, *nouns* and *verbs*. The first class, being uninflected and individual, do not need any separate treatment. And of the others it is better to begin with the second, which is next in simplicity.

---

v. 14. הנערה ק'.

§ 11. THE ARTICLE.

Hebrew has no *indefinite* Article, though the numeral *one*, particularly as the language declined, began to be used with the feebleness of an Article.

The Definite Article, properly a demonstrative pronoun, is הַל. This is an inseparable particle, prefixed to words; and, like *the* in English, suffers no change for Gender or Number.

PARADIGM OF THE ARTICLE.

Before ordinary conss.		—הַּ,	הַקּוֹל
Before gutturals	א, ר, ע	—הָ,	הָאִישׁ
	ה, ח	—הַ,	הַחֶרֶב
Before gutturals with qameç	הָ, עָ	—הָ,	הָעָם
	הָ, עָ	—הֶ,	הֶעָמָל
	(חָ), חָ·	—הֶ,	הֶחָכָם

a) The *l* of the Art. is not written, but assimilated to the next consonant, which is thus doubled, as קוֹל *voice*, הַקּוֹל *the voice*.

b) Before *gutturals* (which cannot be doubled), the *pathaḥ* of the Art., falling in an open Syllable, expands to *qameç* (§ 8. 4), as הָאִישׁ *the man*. This expansion is universal before א and ר, and general before ע. Before the strong gutt. ה and ח, *pathaḥ* usually remains (§ 8. Rem. *d*).

c) The rule in *b*) applies to א and ר with any vowel. But when ה, ע, ח are pointed with *qameç*, the punctuation of the Art. varies:—

Before הָ and עָ in the Tone, the Art., falling in the *pretone*, takes *ā* (§ 6. 2*b*), as הָהָר, *the mountain*, הָעָם, *the people*.

Before הָ, עָ not in the Tone, the Art., falling *before* the pretone, retains the short vowel (comp. § 6. 2*c*), which by a law of euphony becomes *e* (*sᵉghol*), as הֶהָרִים, *the mountains*; הֶעָמָל, *the trouble*. Before חָ (*ḥā*) in all positions the Art. takes *sᵉghol*, and also before חָ, הֶחָכָם, *the wise*, הֶחָג, *the feast*.

Rem. *a*. Not unfrequently a softer pronunciation omits the Daghesh from letters pointed with *Shᵉva*, by § 7 Note *a*. The somewhat great

emphasis of such a syllable, which still remains, is many times marked by *Metheg*, as הַֽמְסֻכָּן Is. 40. 20. Metheg is not put before ', nor yet immediately before the Tone.

Rem. *b.* The *hal* is *'al* in Arabic (though the Bedawin are said to pronounce *hal*), as *'Al-Qor'ân*. Perhaps this form is seen Gen. 10. 26.

---

man	אִישׁ	woman	אִשָּׁה	morning	בֹּקֶר
day	יוֹם	night	לַיְלָה	light	אוֹר
darkness	חֹשֶׁךְ	firmament	רָקִיעַ	dust	עָפָר
water, waters	מַיִם *pl.*	great	גָּדוֹל	good	טוֹב
high	רָם	upon	עַל־	and	וְ

The conjunction *and* is a particle inseparably prefixed to words, וְאִישׁ *and a man.*

To day	הַיּוֹם	*A good man*	אִישׁ טוֹב	*The man*	טוֹב הָאִישׁ
to night	הַלַּיְלָה	*the good man*	הָאִישׁ הַטּוֹב	*is good*	הָאִישׁ טוֹב

Rule 1. The adjective when it qualifies stands after the noun. If the noun be definite the adj. has the article. as well

Rule 2. The simple adj. when a predicate oftener precedes the noun than follows it. The predicate does not receive the art. The copula *is*, *are* &c. is not usually expressed.

EXERCISE: TRANSLATE.

To day. The morning. The night. The light *is* good. The good light. The lofty firmament. The darkness *is* upon the waters. The man and the woman. The great darkness. The good man. The firmament *is* high. A great day. The night *is* good. The dust *is* upon the waters.

§ 12. THE PERSONAL PRONOUNS.

	Sing.	*Signif. part.*	*Plur.*	*Sig. part.*
1. *pers. c.*	אָנֹכִי, אֲנִי I	*i, ni, ki*	אֲנַחְנוּ, נַחְנוּ we	*nu*
2. *pers. m.*	אַתָּה thou	*ta*	אַתֶּם ye	*tem*
f.	אַתְּ ˣ „	*t*	אַתֵּן, אַתֵּנָה „	*ten*
3. *pers. m.*	הוּא he	*v, hu*	הֵם, הֵמָּה they	*m*
f.	הִיא she	*y, (ha)*	הֵן, הֵנָּה „	*n*

x Note dagesh in final letter due to the fact that the word was originally disyllabic.

The above forms of the Pers. Pronouns are used only to express the Nominative or as Subject: they must not be put as *oblique cases* after a verb or preposition. When not expressing the Subject, the Pers. Pronouns become attracted in a fragmentary form to the end of other words. These fragments (the *significant parts* above) are named *Pronominal suffixes*. See §§ 19, 31, 49. Comp. § 20. 6.

Rem. *a*. On 1 *pers.* In pause the accent is retracted to the penult (§ 10. 5b) אָנִי and אָנֹכִי. A plur. אָנוּ occurs once, Jer. 42. 6, and *naḥnû* six times, e. g. Gen. 42. 11, Ex. 16. 7.

Rem. b. On 2nd *pers.* In pause אָתָּה. The mas. is occasionally written אַתְּ 1 Sam. 24. 19, Job. 1. 10, and three times אַתְּ, Num. 11. 15, Deut. 5. 24, (? Ez. 28. 14). The form *'attā* is for *'an-tā*, and *'att* for *'antî*, which is seven times spelled אַתִּי, Jud. 17. 2, 1 K. 14. 2 &c. The *plur.* *'attem* is for *'attum.* The *fem. pl.* *'atten* occurs Ezek. 34. 31, the MSS. waver between *'atten* and *'attēn.*

Rem. *c*. On 3rd *pers.* In the Pent. as usually printed הִוא is of *com.* gender, הִיא occurs only eleven times. *Fem. pl.* הֵן is actually found only as suffix.

---

eye	עַיִן *f.*	hand	יָד *f.*	mountain	הַר	disease	חֳלִי
earth	אֶרֶץ *f.*	heaven	שָׁמַיִם *pl.*	evening	עֶרֶב	people	עַם
sword	חֶרֶב *f.*	God	אֱלֹהִים *pl.*	palace	הֵיכָל	wise	חָכָם
powerful	עָצוּם	bad, sore	רַע	very	מְאֹד	very bad	רַע מְאֹד

The mountain הָהָר *the people* הָעָם *the earth* הָאָרֶץ

Rem. *d.* The Article sometimes prolongs the *pathaḥ* of monosyllables to *qameç*. The word *earth* appears as above with the Art.

The people is wise חָכָם הָעָם or הָעָם חָכָם הוּא.

Rule. The personal pronoun of 3. *pers.* is sometimes used to express the copula. It generally follows the predicate when indefinite, and precedes it when definite.

EXERCISE: TRANSLATE.

רָם הַהֵיכָל׃ 2 הָהָר הוּא רָם מְאֹד׃ 3 טוֹב הָעֶרֶב׃ 4 אַתָּה הוּא
הָאֱלֹהִים׃ 5 אַתְּ הָאִשָּׁה׃ 6 הַחֶרֶב הִיא עַל־הֶעָפָר׃ 7 אַתֶּם הָעָם׃
8 עַם רָם וְגָדוֹל׃ 9 הָעָם הוּא עָצוּם מְאֹד׃ 10 הַיָּד וְהָעַיִן׃
11 הַשָּׁמַיִם וְהָאָרֶץ׃ 12 הָעָם הֶעָצוּם וְהַגָּדוֹל׃ 13 אֲנִי הָאִישׁ
הֶחָכָם׃

The eye. The hand. The mountain is very lofty. The dust is upon the waters. I *am* the man. We *are* the people. The sword. The good man is the wise man. The good and powerful people. The morning and the evening are the day. The darkness is the night. The lofty mountain. The darkness is very great upon the earth and upon the waters. Thou *art* the woman. It (*f.*) *is* the eye. They *are* the heavens. The great and sore disease.

§ 13. THE DEMONSTRATIVE AND OTHER PRONOUNS.

	Sing.	*Plur.*	*Sing.*	*Plur.*
mas.	זֶה this		הוּא that	הֵם, הֵמָּה those
f.	זֹאת "		הִיא "	הֵן, הֵנָּה "
c.		אֵלֶּה these		

	Sing.	*Plur.*
mas.	הַלָּזֶה yonder	wanting
f.	הַלֵּזוּ "	"
c.	הַלָּז "	"

2. *Relative pronoun.* The relative is אֲשֶׁר *who, which*, invariable for all genders, numbers and cases.

3. *Interrogative pronoun.* The interrogative is מִי *who?* for persons, and מָה *what?* for things, both words indeclinable. The emphasis of the question not being on the interrogative particle it falls forward on the next word (§ 7, note *b*), and מה assumes a *pointing quite like the Article* (§ 11):

Before non-gutturals	*path. and dag.*	מַה־זֶּה what is this?
before א and ר	*qameç*	מָה־אֵלֶּה what are these?
before other gutturals	*pathaḥ*	מַה־הִיא what is it?
before gutt. with qam.	*ṣghol*	מֶה עָשָׂה what has he done?

Rem. *a.* The *fem.* of *this* is sometimes written זֹה or זוֹ, where the *th* of *fem.* termination is softened as in nouns § 16. Rem. *b.* A shorter *plur.* אֵל occurs eight times in the Pent. and in 1 Chron. 20. 8. A form זוּ is more used as a relative, comp. the use of *that* and *der*. With *z* i. e. *ds* comp. the *d*, *th* in *the*, *this*, *that*, *der*, *dieser*.

Rem. *b.* A shorter form of the relative is שׁ prefixed inseparably to words, mostly as שֶׁ or שַׁ with Dag. *forte*, שֶׁלִּי = אֲשֶׁר לִי.

Rem. *c.* In pointing *mah* the maqqeph is not always inserted. The pointing with sᵉghol occurs in other cases besides the one specified. Occasionally מַה unites with the following word, מַלָּכֶם *what mean ye* (to you)? Is. 3. 15, Ex. 4. 2.

---

king	מֶלֶךְ	head	רֹאשׁ	boy	יֶלֶד	Jehovah	יְהוָה
to create	בָּרָא	to call	קָרָא	to bear	יָלַד	to shed	שָׁפַךְ
to take	לָקַח	to hear	שָׁמַע	to say	אָמַר	to come	בָּא
to sit	יָשַׁב	not	לֹא	how!	מַה	unto	אֶל־

Rem. The root of the verb is 3. s. *perf.* e. g. *he created, he took,* not the *infin.*

This is the man	זֶה הָאִישׁ
This is the good man	זֶה הָאִישׁ הַטּוֹב
This man	הָאִישׁ הַזֶּה
This good man	הָאִישׁ הַטּוֹב הַזֶּה

Rule 1. The demonstratives *this, that* may be pronouns or adjectives. When pronouns they do not take the Art., and the order is as in English. When they are adjectives, their noun is definite, and they conform to Rule 1 § 11. With another adj. the demons. stands last.

The boy heard שָׁמַע הַיֶּלֶד *The boy did not hear* לֹא שָׁמַע הַיֶּלֶד
The boy did not hear the voice אֶת־הַקּוֹל " " "

Rule 2. The nominative, unless emphatic, usually follows the verb.[1]

Rule 3. The definite accus. in nouns and pronouns when directly governed by an active verb is usually preceded by the particle אֶת.[2]

Rule 4. The negative stands immediately before the verb or predicate.

---

[1] Sentences are of two kinds, verbal—having a *finite* verb for predicate; and nominal—having any other kind of predicate. The order in a verbal sentence is verb, subject; in a nominal, subject, predicate (cf. the excep. § 11 Rule 2).

[2] The pron. *mah* "what" does not take אֶת.

EXERCISE. TRANSLATE.

מִי אַתֶּם׃ 2 מִי הֵנָּה׃ 3 הַלַּיְלָה הַהוּא׃ 4 זֶה הַיּוֹם אֲשֶׁר עָשָׂה
אֱלֹהִים׃ 5 הָעָם הֶעָצוּם הַזֶּה׃ 6 זֶה הַיֶּלֶד אֲשֶׁר שָׁמַע אֶת־הַקּוֹל׃
7 מִי יָלַד אֶת־אֵלֶּה׃ 8 יָשַׁב הַמֶּלֶךְ עַל־הֶעָפָר׃ 9 בָּא הָאִישׁ אֲשֶׁר
שָׁפַךְ הַמַּיִם עַל־הָאָרֶץ׃ 10 מַה־טּוֹב הַיּוֹם הַזֶּה׃ 11 בָּרָא אֱלֹהִים
אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃ 12 וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ
יְהוָה[1]׃ 13 לָקַח הַמֶּלֶךְ אֶת־הַחֶרֶב׃ 14 מִי הָאִישׁ הַלָּזֶה׃

Who *are* these? What *are* ye? Who *is* yonder woman? I *am* the great king who *is* over (upon) the land. That day. This *is* a good head. This *is* the good head. This head *is* good. This good head. This *is* the bad boy who spilt the water upon the earth. This woman. What has the man done? This mountain is very lofty. What *are* these? These *are* the heavens and the earth which God created this day. This *is* the wise king. That[2] sore disease. He sat by (upon) those waters. How great *is* that palace!

§ 14. THE INSEPARABLE PREPOSITIONS.

1. Prepositions and similar words in Hebrew are usually nouns, sometimes entire, but oftener worn down and fragmentary. The following three fragments used as prepositions are, like the Art., inseparably prefixed to words:

ב *in, by, with;* local and instrumental
כ *as, like*
ל *to, at, for;* sign of *dat.* and *infin.*

a) The usual pointing of these light fragments is simple sh^{e}va.

b) Before another sh^{e}va this becomes *ḥireq*, by § 6. 2 d., forming a half open syllable, לְבָב, בִּלְבָב.

c) Before a ḥateph the sh^{e}va becomes the corresponding short vowel, by § 8. 3, אֲרִי, כְּאֲרִי=כַּאֲרִי, *like a lion.*

d) Before the accent, the prep., falling in the *pretone,* often has tone-long *qameç* (§ 6. 2 b.), as לָמַיִם *to water.*

[1] For this name the reader substituted אֲדֹנָי *Lord*, the vowels of which stand in the text. Possibly the word was pronounced יַהְוֶה *Yah-véh.*

[2] In *sing.* הַהוּא, in *plur.* הָהֵם.

e) In words with the Art. the weak *He* usually surrenders its vowel to the prep. and disappears, by § 9. 2., הָעָם, לָעָם *to the people.*[1]

2. The short word מִן used as a prep. in the sense of *from, out of*, is also a worn down noun and generally used as an inseparable particle.

a) The weak liquid *n*, as in other languages, is assimilated to the next consonant, which is doubled, מִמַּיִם *from water* (as *im-moveable*).

b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, מֵעֵץ *from a tree*, by § 8. 4.; and occasionally ḥireq remains by § 8. 4. Rem.

c) Before the Art. either *b*) is followed; or oftener the prep. is prefixed entire to the word with help of Maqqeph, מֵהָעֵץ or מִן־הָעֵץ *from the tree.*

Rem. The prep. is occasionally found entire in other cases.

---

book	סֵפֶר	garden	גַּן	place	מָקוֹם
ground	אֲדָמָה	dry land	יַבָּשָׁה	beast, cattle	בְּהֵמָה
lion	אֲרִי	ass	חֲמוֹר	work	מְלָאכָה
seventh	שְׁבִיעִי	holy	קָדוֹשׁ	to write	כָּתַב
to give	נָתַן	to eat	אָכַל	to rest	שָׁבַת
to rule }	מָשַׁל	to destroy }	מָחָה	to cry	קָרָא
over }	בְּ	to blot out }		unto	עַד

EXERCISE. TRANSLATE.

קָרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה׃ 2 שָׁבַת אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מֵהַמְּלָאכָה אֲשֶׁר עָשָׂה׃ 3 שָׁמַע הָאָדָם הַקּוֹל בַּגָּן׃ 4 מָשַׁל הַמֶּלֶךְ בָּעָם׃ 5 יָשַׁב הַיֶּלֶד בַּמָּקוֹם הַזֶּה׃ 6 מָחָה יְהוָֹה אֶת־כֹּל אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה׃ 7 עָשָׂה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה׃ 8 הָאֱלֹהִים הוּא בְּהֵיכָל׃

---

[1] The ה sometimes remains, particularly after כ, and in the declining stages of the language.

* ī because the syllable is accented.
2 see § b
3 No daghesh - preceded by vowel.

To a lion. The man wrote in the book. God gave the woman to the man for wife. In the morning. In these heavens. In the earth. In that day. In the lofty palace. The lion cried like an (the) ass. God called the firmament heaven, and the dry land called he earth. He gave the sword to the king. Man is dust out of the ground. He ate of the tree. The wise people rested on the seventh day. To the dust. In (at) pain. On (in) the high mountain.

§ 15. THE CONJUNCTION &c.

1. The inseparable conjunction ו *and* is pointed very much like the inseparable prepositions in § 14.

a) Its ordinary pointing is shva, וְאַתָּה *and thou.*

b) Before the ḥatephs it takes the corresponding short vowel (§ 8. 3.), וַאֲנִי *and I.*

c) Before simple shva and the Labials (בּ וּ מ ף) its pointing is וּ, וּבֵן *and a son.* strong accent

d) Before the accent, ~~especially if disjunctive~~, it often takes *qameç* (§ 6. 2 b.), וָרָע *and evil* Gen. 3. 5.

Rem. Before *yod* with shva the pointing is *ḥireq* after § 6. 2 d., and *yod* is silent (§ 9. 1), וִימֵי *and the days of—*. Even before a labial, the law *d)* of the *pretone* may prevail, as וָבֹהוּ, Gen. 1. 2. Naturally the conj. does not cohere so closely with the word as the prep. and does not displace the *He* of the Art., as וְהָעָם *and the people.*

2. *The verb.* The root of the verb is held to be 3. *sing. perf. act.*, which is the simplest form. Verbal inflection for persons is made by attaching to this root the significant elements of the personal pronouns (§ 12).

3. *sing. mas. perf.*	he ruled, has ruled &c.	מָשַׁל	
2. „ „ „	thou hast ruled &c.	מָשַׁלְתָּ	*ta* of pr. *thou*
2. „ *fem.* „	thou hast ruled &c.	מָשַׁלְתְּ	*t* „ „
1. „ *com.* „	I ruled, have ruled &c.	מָשַׁלְתִּי	*ti* = *ki* of pr. *I*
1. *plur. com.* „	we ruled, did rule &c.	מָשַׁלְנוּ	*nu* of pr. *we.*

EXERCISE. TRANSLATE.

I said to the man. The man and the woman. A lion and an ass. We rested on the seventh day. And of the tree we have eaten.

God destroyed from the earth man and cattle. And on that day I wrote in the book. People and king. Who spilt the water upon the earth? I heard the voice in the garden. Thou hast said, holy *is* Jehovah. And these who *are* these? Dry land and water. Night and morning. Thou (*f.*) hast ruled over this people.

§ 16. THE NOUN. INFLECTION.

1. Stems in Hebrew are considered to contain three consonantal letters. The noun may be regarded as expressing the stem idea in *rest*, and the verb the idea in *motion*. Hence the vowels of the verb are lighter than those of the noun. It is convenient to consider the verb as the root out of which other parts of speech grow, though there are many nouns not traceable to extant verbal stems. Nouns are thus primitive or derivative. We may on the other hand take a noun or particle and set it in motion, that is verbalize it; such verbs are called *Denominatives* &c. as *to dust*.

2. Inflection in Hebrew takes place after two modes, an outside and an inside mode. Both modes are to be observed in most languages, e. g. *boy*, *boys*, by the outside inflection; *man*, *men*, by the inside; so *fear*, *feared*, but *tread*, *trod*. The Shemitic languages have a preference for the inner inflection. This prevails greatly in the Heb. verb, though it has not gained great footing in the noun, the inflection of which is external. But in Southern Shemitic internal nominal inflection is also very common. Great alterations do occur within the noun in Heb., but these are due to movements of the Tone and differ altogether from such changes as appear in *foot*, *feet*. At the same time as the accentual changes take place to a certain extent on various principles, they afford means for classifying nouns into several *Declensions*. The external changes may be called *Inflection*.

3. *Inflection, external modifications in Nouns.*

In Hebrew there are *two* genders: *mas.* and *fem.*

There are *three* numbers: *sing.*, *dual*, and *plur.* The *dual* is now very much in disuse, being employed mostly to express things that occur naturally or by use in pairs, as *hands, feet, shoes.*

The *fem. sing.* is formed by adding *āh* to the *mas.*

The *plur. mas.* is formed by adding *îm* to the *sing.*; and the *plur. fem.* by changing *āh* into *ôth*, or by adding *ôth* to the *sing.* if it has no *fem.* termination.

The *dual* is formed by adding *áyim* to the *mas. sing.* for the *mas.*, and to the original *fem. sing.* (see Rem. *b*) for the *fem.* Thus:

	mas.	*fem.*	*mas.*	*fem.*
sing.	טוֹב *good*	טוֹבָה	סוּס *horse*	סוּסָה *mare*
plur.	טוֹבִים „	טוֹבוֹת	סוּסִים „	סוּסוֹת „
dual			סוּסַיִם „	סוּסָתַיִם „

4. *Classes of nouns feminine.*

1) Words ending in ָה or ת (see Rem. b).

2) Words of any termination that are names of creatures feminine, as אֵם *mother.*

3) Names of cities, countries &c., which may be considered *mothers* of their inhabitants.

4) Names of organs of the body of men or animals, especially such organs as are double, as *hand, ear, horn;* also of other utensils or instruments used by man, as *sword, cup,* and even of *places* in which man is wont to move.

5) Names of things productive, the elements, unseen essences &c., as *sun, earth, fire, soul* &c.

In all these classes however there are numerous exceptions; and many words are of both genders, though in general where this is the case one gender is largely predominant in usage over the other.

6) Words *fem.* usually assume the distinctive *fem.* termination in the *plural.* Many *fem.* nouns however have the *mas. plur.* ending; and on the contrary many *mas.* words have the *fem.* termination in the *plur.*, especially if they incline towards a *fem.* sense by 4) or 5).

Rem. *a.* The *Dual* is confined to substantives (and the numeral *two*); it is no more found in the adjective, pronoun, or verb.

The dual perhaps properly expresses a *pair*, or *one* or *more pairs*, but it is now used as a *plur.* of things occurring in pairs, as שֵׁשׁ כְּנָפַיִם *six wings*. In usage the dual is employed, 1. for organs and features in men and animals that are double, as eyes, ears, hands, feet, lips, teeth, loins, horns, wings &c. 2. For things that are double, as shoes, door-leaves, fetters. 3. A few nouns still use the dual to express *two*, as day, year, cubit, hundred, thousand. 4. The Numerals employ the dual to express *times* (repetition), § 48. When terms properly dual are transferred to inanimate objects as *horns* (of altar) they are used in *fem. plur.*

Rem. *b.* The original *fem.* ending is *ath* (ַת). When tho word stands independently this is softened in the *tone* into *āh*, the present ordinary termination, but when the word is in close connexion with what follows, or has any addition made to it, the original *ath* reappears. By loss of the *a* this ending became *th*. This simple *th* could most easily be attached when the word ended in a vowel, or in a single conson. preceded by a changeable vowel, as עִבְרִי, עִבְרִית, מִשְׁמָר, מִשְׁמֶרֶת. It could not be added at all if the word ended already in two conson. (§ 5. 6), nor readily if in one cons. preceded by an unchangeably long vowel. In these cases the termination *āh* was added. Thus the fem. endings may be: 1) *t* or *th*, יֹלַדְתְּ Gen. 16. 11, which generally assumes the form יֹלֶדֶת (§ 29). 2) *ath* or *āth*, חַיַּת Ps. 74. 19, עֶזְרָת Ps. 60. 13, both archaic and passing into 3) *āh* the ordinary ending. Sometimes this *āh* may be represented, as it is usually in Aramean, by א (§ 2. 3). In a very few cases *āh* is deflected to *ĕh* (s^e^ghol).[1]

---

[1] The Shemitic *fem.* being in *t* the apparent analogy between the *fem. a* in Latin &c. and the ordinary *āh* of *fem.* nouns is no real one. But a new analogy arises between the Heb. *fem.* and the *neuters* in Lat. English &c., so many of which end in *t*, *id*, *quid*, *illud*, *it*, *that*, *what*. Possibly the *mas.* in Shemitic included both the *mas.* and *fem.* (comp. הוא *com.*) and that which was once dedicated to express the *neut.*, this having been dropped, has been appropriated to the *fem.*

ox	פַּר[1]	cow *f.*
horse	סוּס	mare *f.*
fish	דָּג	fish *f.*
prince	שַׂר	princess *f.*
song	שִׁיר	song *f.*
adversary	צַר	adversary *f.*

hero	גִּבּוֹר	star	כּוֹכָב	well	בְּאֵר *f.*	wolf	זְאֵב
side	יְרֵכָה	blood	דָּם	river	יְאֹר	dream	חֲלוֹם
just	צַדִּיק	bitter	מַר	to set	נָתַן	to slay	הָרַג
to count	סָפַר	to see	רָאָה	to drink	שָׁתָה	to remember	זָכַר

EXERCISE. TRANSLATE.

לֹא שָׁתָה הַפָּר מִן־הַמַּיִם כִּי מָרִים הֵם׃ 2 אֵלֶּה הַפָּרוֹת הָרָעוֹת
אֲשֶׁר רָאָה הַמֶּלֶךְ עַל־הַיְאֹר׃ 3 מָשַׁל הָאָדָם בַּבְּהֵמָה וּבַדָּגִים׃
4 הֵמָּה הַשָּׂרִים וְהַגִּבּוֹרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עַל־הָעָם׃ 5 אָמַרְתִּי
אֶל־הָעָם הַזֶּה צַדִּיקִים אַתֶּם׃ 6 הֶהָרִים הָאֵלֶּה רָמִים מְאֹד׃
7 סָפַרְתְּ אֶת־הַכּוֹכָבִים׃ 8 מַה רָמִים הַהֵיכָלִים הָהֵם׃ הַיָּדַיִם׃
יַרְכָתַיִם׃

I remember (*perf.*) the songs which I heard in the temple. These waters *are* bitter. Those heavens *are* very lofty. These *are* the asses which we slew. Who *are* these princes and heroes? Thou hast heard the cows. God remembers the just (*pl.*). We sat on the hills two-days. The new king saw the good cows by the rivers in a dream. The just are as the stars which *are* in the firmament. The two-sides. He took oxen and cows and horses and asses. We heard the wolves in the evening. I counted the stars which God has set in the heavens. Water from the wells. Thou (*f.*) hast spilt blood (*pl.*).

§ 17. CASES. THE CONSTRUCT STATE.

1. Hebrew is considered to have the following cases: first, the Nominative. But the language has no special termination for the expression of this case. In some proper names, borrowed

[1] The words *ox*, *prince*, *adversary*, *bitter*, have *a* (path.) when uninflected or without the Article, see Rem. *d*, § 12, and § 43.

probably from neighbouring tribes, there appears the termination *u*. (The nom. in Arabic ends in *u* or *un*.)

Second, the Genitive. This is a relation of two elements, of which the first is always a noun, while the second, though chiefly a noun, may be a pronoun or even a clause. The first member of the gen. relation is said to be in the *construct state*. It is a question whether this first member had any distinctive termination. It appears occasionally in *i*.[1] The second member has no special termination. (The Ar. gen., which is the *second* member, is in *i* or *in*.)

Third, the Accusative. Neither is this case expressed ordinarily by any specific termination. But there are here quite visible traces of a case ending, though it is not easy to say whether the traces should be considered remains of a full development now in decay, or merely a rudimentary commencement. This accus. ending is *a*. (The Arab. acc. is in *a* or *an*.)

Thus so far as case endings can be suspected they are the three sounds *a i u*. Three cases may seem to form a meagre provision for expressing the relations of nouns. But the use of the Accus. is very wide, it serves often as a *locative*, and sometimes almost as an *instrumental*, and as a general *modal* or adverbial case. And the use of the Gen. is also extremely free.

2. *The construct state.* When a noun is so connected in thought with a following word or clause that the two make up one idea, the first is said to be in the *construct state* or in construction. A word not so dependent is said to be in the *absolute* state; e. g. in *son of the king, great in power*, the words "son" and "great" are in the construct, "king" and "power" are in the absolute.

The const. relation corresponds most nearly to the Gen., or to the relations expressed by *of* in English. Now the first half of a relation like *son of*—, forming no complete idea of itself, the emphasis of the whole expression lies on the second half. In this way the cons. or first half is uttered *as shortly as is possible* in consistency with the laws

---

[1] See Gen. 49.11 &c. and such proper names as Gabri-el, *man of God*, Melchi-zedek, *king of righteousness*. In a few cases the Cons. ends in o.

of pronunciation in the language; any merely tone-long vowel within the word will be shortened or lost, § 18, and any weak letter outside the word, elided.

NOMINAL PARADIGM.

	Mas.			*Fem.*		
	Abs.		*Cons.*	*Abs.*		*Cons.*
sing.	סוּס	horse	סוּס	סוּסָה	mare	סוּסַת
plur.	סוּסִים	„	סוּסֵי	סוּסוֹת	„	סוּסוֹת
dual	סוּסַיִם	„	סוּסֵי	סוּסָתַיִם	„	סוּסְתֵי

In *mas. sing.* there is no change of termination.

In *mas. plur.* and *dual, îm* and *áyim* elide the weak *m* and become *ê*.

In *fem. plur.* no change.

In *fem. sing.* the original ending is resumed (§ 16 Rem. *b*); and in *fem. dual áyim* becomes *ê* as in *mas.*, and tone-long *ā* is lost (§ 18).

3. *Use of the accusative ending.* The accus. ending has been retained in one particular usage. The *āh* is added to words to express *direction* or motion towards.—The ending in this use of it, which is probably a revival and extension of its former use, has not the tone. It may be appended to the plur., and even to the cons. state, as הָהָרָה *towards the mountain;* הַשָּׁמַיְמָה *heavenwards;* בֵּיתָה יוֹסֵף *to the house of Joseph.*

Rem. This *He* is called *He locale* by some. It cannot be used with *persons*, and has in many cases lost its strong sense of *direction to* and implies no more than *at* or *in*. It may even admit a prep. of motion before its word.

The horse of the king / *the king's horse*	סוּס הַמֶּלֶךְ	*The horses of the king* / *the king's horses*	סוּסֵי הַמֶּלֶךְ

Rule 1. The word in cons. state does not take the Art. The second noun is usually definite and the first is defined by its relation to it.

The good horses of the king	סוּסֵי הַמֶּלֶךְ הַטּוֹבִים
The good mare of the king	סוּסַת ה׳ הַטּוֹבָה

Rule 2. An adj. qualifying a noun in cons. state must stand after the compound expression, and the noun in cons. being definite, the adj. has the Art.[1]

Every day כֹּל יוֹם   *All the day* כֹּל הַיּוֹם
All the king's horses כָּל־סוּסֵי ה׳

Rule 3. The word *all* is a noun and used in the cons. state.

north	צָפוֹן	valour / force	חַיִל	bed	מִטָּה	poor	אֶבְיוֹן
four	אַרְבַּע	daughter	בַּת	war	מִלְחָמָה	queen	מַלְכָּה
wind / spirit	רוּחַ	law	תּוֹרָה	wall	חוֹמָה	city	עִיר
		command	מִצְוָה	flesh	בָּשָׂר	understanding	שֶׂכֶל

to go down יָרַד   to keep שָׁמַר   to review פָּקַד

EXERCISE. TRANSLATE.

לֹא שָׁתָה הָעָם מִמֵּי הַיְאֹר׃ 2 לָקַח דָּוִד [1]אֲבִיגַיִל לְאִשָּׁה וְהִיא
אִשָּׁה טוֹבַת שֶׂכֶל׃ 3 אֶבְיוֹנֵי הָעָם הֵם צַדִּיקִים׃ 4 לֹא שָׁמַרְנוּ
תּוֹרַת יְהוָֹה אֱלֹהֵי [2]יִשְׂרָאֵל׃ 5 עָשָׂה הַשַּׂר כְּמִצְוַת הַמֶּלֶךְ׃
6 וּבְתוֹרַת יְהוָֹה לֹא הָלָכְתָּ׃ 7 אֵלֶּה מִצְוֹת אֱלֹהֵי כָל־הָאָרֶץ
אֲשֶׁר כָּתַבְתִּי הַיּוֹם הַזֶּה׃ 8 שָׁכַב הַיֶּלֶד עַל־מִטַּת אִישׁ הָאֱלֹהִים׃
9 בָּא חַיִל גָּדוֹל [3]מִיַּרְכְּתֵי הָאָרֶץ וּמֵאַרְבַּע רוּחוֹת הַשָּׁמָיִם׃
10 אָכַלְנוּ מִכָּל־עֵץ הַגָּן[4]׃ 11 וּמַלְכַּת הָאָרֶץ בַּת אִישׁ גִּבּוֹר
חָיִל׃ 12 הָיָה רָעָב בָּאָרֶץ וְאַבְרָם יָרַד מִצְרַיְמָה כִּי כָבֵד הָרָעָב
בָּאָרֶץ׃

[1] Abigail. [2] Israel. [3] Dag. in *kaph* only in cons. [4] Observe the pausal vowels in 6, 9, 10, 11.

The great day of the Lord. The day of the Lord is great. The good queen of the land. All the people of the earth. All the king's good asses. The captain (prince) reviewed all the mighty-men (heroes) of valour and all the people of war. In the two-sides of the temple. I have gone northward. We are gone down to-hades (Sheʾôl). He went towards-the-mountain. We slew the

[1] The adj. agrees with its noun in gend. and numb. but not in *state*. The cons. is euphonic as well as syntactical and must be *followed immediately* by the word to which it subordinates itself.

man's ass. The people did not drink from the waters of the rivers for they *were* blood.[1] The law of the lord is good. Thou hast not kept the commandments of the God of all the earth. The spirit of God *was* upon the waters. God of the spirits *that belong* to all flesh. I have broken down all the walls of the city. Thou hast kept the poor of the land from all ill. Thou hast eaten of the tree of the garden.

[1] In dependent clauses with כִּי *for, that* &c. the pronoun is put last.

§ 18. THE FIRST DECLENSION.*

Nouns may be arranged in Declensions according to the internal vowel changes produced by alteration in the place of Tone occasioned by *Inflexion* (§ 16. 2). Many forms of Nouns, however, contain unchangeable vowels, i. e. vowels pure long, or diphthongal, or unchangeable from position, as גִּבּוֹר (*gibbôr*), *a hero,* אֶבְיוֹן (*'ebh-yôn*), *poor,* in both of which the first vowel is unchangeable by position, and the second pure long, and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflexion, do not seem to require classification; they are indeclinable.[1]

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the so-called *Vowel-letters* (§ 2. 3), may very generally be distinguished from pure-long, and diphthongal, vowels, which were very often so expressed (§ 2. 3 Rem.). In general only *qameç* and *çere* are tone-long in nouns, *ḥolem* being for the most part unchangeably long.

The forms with changeable vowels seem capable of being generalized under *three* classes or Declensions.

* The principles stated in § 6 should be fully understood here; and it should be remembered that, when words are increased at the end, the accent plants itself upon the significant inflectional addition (§ 5. 1).

[1] Such forms are those numbered 8, 14, 15, 16, 20, 23 in the Table of Common Nominal Forms in the Appendix of Paradigms, and a number of other Forms not given in that Table. These forms with unchangeable vowels might be called a First Declension, in which case the Declensions would amount in all to *four.*

1. A large number of words are of the same form as the *perfect* of verbs, and are chiefly participles or adjectives, though many are substantives. With these may be classed some other forms of words that are subject to the same laws. Together they may be called

THE FIRST DECLENSION.

They are words having:

ā in the pretone, or *ā* in the tone, or *ā* in both places.

Rules for declension. 1. With inflectional additions the accent is shifted a place, and the tone-long pretonic *ā ē* is lost, i. e. becomes vocal shᵉva, by § 6. 2 c.

2. The very hurried utterance of the construct produces, in addition to this loss of the pretonic vowel, a contraction of the tone-vowel *ā ē*, that is the shortening of it in a shut syllable (*sing.*), and the loss of it in an open one (*plur.*)

		Plur.	*Cons. sing.*	*Cons. plur.*
1) upright	יָשָׁר	יְשָׁרִים	יְשַׁר	יִשְׁרֵי (=יְשְׁרֵי)
2) old	זָקֵן	זְקֵנִים	זְקַן	זִקְנֵי (=זְקְנֵי)
3) great	גָּדוֹל	גְּדוֹלִים	גְּדוֹל	גְּדוֹלֵי
4) blessed	בָּרוּךְ	בְּרוּכִים	בְּרוּךְ	בְּרוּכֵי
5) overseer	פָּקִיד	פְּקִידִים	פְּקִיד	פְּקִידֵי
6) heart	לֵבָב	לְבָבוֹת	לְבַב	לִבְבוֹת (=לְבְבוֹת)
7) star	כּוֹכָב	כּוֹכָבִים	כּוֹכַב	כּוֹכְבֵי
8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבַּר	מִדְבְּרֵי

Rem. *a*. Tone-long *ō* does not appear much in nouns, but see § 29. The forms 1, 2, 3 with vowels *a—a, a—e, a—o,* may be considered the typical forms of this declension, see § 22. The forms 4, 5 are pass. participles, and 6 is a less common nominal formation. The forms 7, 8 shew that if the pretonic be immutable there is no change except in Cons., rule 1 having no application. A very few forms without *ā* are similarly inflected. See Add. Notes.

Rem. *b*. The form *a—e*, has *a* in *cons. sing.*, as no other short vowel can stand in the final accented shut (§ 6. Rem. *b*). If it be desired to retain the *e* sound, the form זְקֶן־ with Maqqeph can be used, comp. § 10. 4.

The *new* syllables that arise are *half open* (§ 6. 2 e), as in *heart*, *libhbhôth*, No. 6.

2. *Feminine nouns.* When the distinctive termination of the fem. noun is not *final*, its softening into *āh* cannot have place, the real ending *ath* must be assumed as base, and then the above two laws apply as to other nouns.

righteousness	צְדָקָה (—צְדָקַת)	*cons.* (—צְדָקַת)	צִדְקַת
elder	זְקֵנָה (—זְקֵנַת)	*cons.* (—זְקֵנַת)	זִקְנַת
righteousnesses	צְדָקוֹת	*cons.* (—צְדָקוֹת)	צִדְקוֹת

3. A few monosyllables with changeable vowels (*ā ē*) in the tone attach themselves to this declension. They are probably real dissyllables which have undergone contraction. The chief are יָד *hand*, דָּם *blood*, דָּג *fish*, עֵץ *tree*. As they want the pretonic vowel the same law that applies to *star* will apply to them. See Add. Notes to First Declension.

fish דָּג *cons.* דַּג *plur.* דָּגִים *cons. pl.* דְּגֵי

WORDS FOR PRACTICE.

male	זָכָר	holy	קָדוֹשׁ	perfect	תָּמִים
word	דָּבָר	short	קָצֵר	lip	שָׂפָה
proverb	מָשָׁל	luminary	מָאוֹר	blessing	בְּרָכָה
heavy	כָּבֵד	prophet	נָבִיא	vengeance	נְקָמָה
leopard	נָמֵר	fat	בָּרִיא	corpse	נְבֵלָה

Exerc. Write the *cons. sing.* and the *abs.* and *cons. pl.* of the above words. (The *abs.* and *cons. dual* of *lip.*)

two שְׁנַיִם sand חוֹל to gather אָסַף to lift up נָשָׂא sea יָם
there שָׁם face פָּנִים *plur.*

EXERCISE. PARSE AND TRANSLATE.

בְּרִיאוֹת, דְּגַת, נְבִיאֵי, יִשְׁרֵי, רְקִיעַ, לְבָבוֹת, מְאוֹר, מִשְׁלֵי,
כְּבַד, לִבְבֵי, פְּקִידֵי, לְבַב, שִׂפְתֵי, נִקְמַת, בִּרְכוֹת, יָדַיִם׃
וְחֹשֶׁךְ עַל־פְּנֵי הַמָּיִם׃ 2 כָּתַב הַנָּבִיא אֶת־כָּל־הַדְּבָרִים בַּסֵּפֶר׃
3 הָיָה דְּבַר יְהוָה אֶל־הַנְּבִיאִים׃ 4 תּוֹרַת יְהוָה בִּלְבַב הַצַּדִּיקִים׃
5 כָּתַבְתִּי לָעָם הַזֶּה אֶת־כָּל־דִּבְרֵי תּוֹרַת יְהוָה׃ 6 לֹא הָיָה שָׁם

אִישׁ מִזִּקְנֵי יִשְׂרָאֵל׃ 7 נָתַן אֱלֹהִים אֶת־שְׁנֵי הַמְּאוֹרוֹת הַגְּדֹלִים
בִּרְקִיעַ הַשָּׁמָיִם׃ 8 אֵשֶׁת הַשַּׂר חַיִל כָּבֵד כְּכוֹכְבֵי הַשָּׁמַיִם וְכַחוֹל
אֲשֶׁר עַל־שְׂפַת הַיָּם׃ 9 אָמַר [1]יִצְחָק הַקּוֹל קוֹל [2]יַעֲקֹב וְהַיָּדַיִם
יְדֵי [3]עֵשָׂו׃ 10 נָשָׂא הַנָּבִיא הַזָּקֵן אֶת־נִבְלַת אִישׁ הָאֱלֹהִים אֶל־
הַחֲמוֹר׃

[1] Isaac. [2] Jacob. [3] Esau.

The law of the Lord is perfect. The king saw the fat kine upon the bank (lip) of the river. We have eaten the flesh of fat oxen. The words of the lips of the Lord *are* upright. I *am* not a man of words. Good words *are* the words of the law of the Lord. The waters *are* upon the face of all the earth. We have heard the words of the holy prophets of God. Thou hast kept the hearts of this people from evil. Very great *are* the righteousnesses of God. Blessed *are* the upright of heart. The vengeance of the people *was* great. The day of vengeance *is* in the heart of God. The proverbs of the king *are* perfect. All the fishes of the river. The desert of the sea.

§ 19. THE PRONOMINAL SUFFIXES.

The separate Personal Pronouns are used only to express the Nominative or as Subject (§ 12).

Hebrew has not largely developed the adjective; instead of saying *holy hill, silver idol,* it says *hill of holiness, idol of silver,* and the like. Similarly for *my horse* it says *horse of me.* The possessive pronouns *my, thy, his, our* &c. are altogether wanting. But the noun being placed before the pronoun in the Genitive, two effects followed:

first, the pronouns had not the strength of nouns and could not maintain themselves as separate words, and so became attracted in the form of *Suffixes* to the noun preceding them;

and *second,* the noun itself, which before an independent word would have stood in the form of the *Const.,* underwent before these lighter fragments attached to itself a less degree of shortening, only a few of the more heavily accented Suffixes having the power to throw it into the Const. form.

Thus the Suffixes are divided into *light* and *heavy;* all

are light, except those to a singular noun which express *your* mas. and fem., and those to a plur. noun which express *your* and *their* mas. and fem.

(The light suffixes affect a noun like the Plur. or Du. termination, the heavy throw it into the form of the Const. state.)

Particles, such as *Prepositions* and *Adverbs*, are generally *Nouns* in a fragmentary condition, and may take Suffixes, which are attached to them precisely as to Nouns. See § 49.

NOUN WITH SUFFIXES.

	Mas.		*Fem.*	
Singular noun	סוּס	דָּבָר	סוּסָה	צְדָקָה
	(horse)	(word)	(mare)	(righteousness)
sing. 1 *c.* my	סוּסִי	דְּבָרִי	סוּסָתִי	צִדְקָתִי
2 *m.* thy	סוּסְךָ	דְּבָרְךָ	סוּסָתְךָ	צִדְקָתְךָ
2 *f.* thy	סוּסֵךְ	"	סוּסָתֵךְ	"
3 *m.* his	סוּסוֹ	"	סוּסָתוֹ	"
3 *f.* her	סוּסָהּ	"	סוּסָתָהּ	"
plur. 1 *c.* our	סוּסֵנוּ	"	סוּסָתֵנוּ	"
2 *m.* your	סוּסְכֶם	דְּבַרְכֶם	סוּסַתְכֶם	צִדְקַתְכֶם
2 *f.* your	סוּסְכֶן	"	סוּסַתְכֶן	"
3 *m.* their	סוּסָם	דְּבָרָם	סוּסָתָם	צִדְקָתָם
3 *f.* their	סוּסָן	"	סוּסָתָן	"
Plural noun	סוּסִים	דְּבָרִים	סוּסוֹת	צְדָקוֹת
	(horses)	(words)	(mares)	(righteousnesses)
sing. 1 *c.* my	סוּסַי	דְּבָרַי	סוּסוֹתַי	צִדְקוֹתַי
2 *m.* thy	סוּסֶיךָ	"	סוּסוֹתֶיךָ	"
2 *f.* thy	סוּסַיִךְ	"	סוּסוֹתַיִךְ	"
3 *m.* his	סוּסָיו	"	סוּסוֹתָיו	"
3 *f.* her	סוּסֶיהָ	"	סוּסוֹתֶיהָ	"
plur. 1 *c.* our	סוּסֵינוּ	"	סוּסוֹתֵינוּ	"
2 *m.* your	סוּסֵיכֶם	דִּבְרֵיכֶם	סוּסוֹתֵיכֶם	צִדְקוֹתֵיכֶם
2 *f.* your	סוּסֵיכֶן	"	סוּסוֹתֵיכֶן	"
3 *m.* their	סוּסֵיהֶם	"	סוּסוֹתֵיהֶם (תָם)	"
3 *f.* their	סוּסֵיהֶן	"	סוּסוֹתֵיהֶן	"

NB. The *dual* takes the same Suffixes as the plural. The suffixes of *sing.* nouns are sometimes joined to *fem. pl.*, particularly 3 *pl.*, נַפְשׁוֹתָם *their souls.*

✓ Rem. *a*. The suffixes of 2. *pers.* *ka*, *k*, *kem*, *ken*, are for *ta*, *t*, *tem*, *ten*, according to an interchange of *t* and *k* frequent in language (§ 12). No *Dag.* in *k* by Note p. 17.

In the other persons the fragmentary element of the pronoun may readily be seen.

✓ Rem. *b*. The helping vowel between the stem and the suffix seems in all cases traceable to *i* or *a*. Comp. § 17. 1. In the 1st and 2nd person the *i* sound prevailed as base, *ṣuṣî*, *ṣuṣékha*, *ṣuṣēkh*, *ṣuṣēnu*. Forms with *a* are rare. Job 22. 20.

In 3. *pers.* the *a* sound prevailed, as 3 *mas.* *ṣuṣáhu*=*ṣuṣaw*=*ṣuṣô*; 3 *fem.* *ṣuṣāh*; 3 *pl.* *ṣuṣáhem* or *ṣuṣáham* (2 Sam. 23. 6)=*ṣuṣām*. Forms with *e* in *êhu*, *êhą* are rare (§ 45). Gen. 1. 21.

Rem. *c*. Peculiarities are common. Sing. noun: 2 *m*. in *p*. סוּסֶ֫ךָ, Gen. 4. 11; plenary [illegible] סוּסְכָה Gen. 3. 9; 10. 19; 27. 37, Ex 13. 16. In 2 *f*. ־ֵ֫כִי, Jer. 11. 15, Ps. 103. 3. In 3 *m*. old form אָהֳלֹה *his tent*, Gen. 9. 21; 35. 21; 49. 11. After vowels *hu* (§ 45, see Irreg. nouns); otherwise, Gen. 1. 12, Jud. 19. 24, Job 25. 3. In 3 *f*. mappiq omitted, Is. 23. 17, Ps. 48. 14. In some cases the *fem*. termination appears dropped, Gen. 40. 10 נִצָּה for נִצָּתָהּ, Zech. 4. 2, Prov. 7. 8, Job 11. 9, cf. Hos. 13. 2, Ps. 49. 15; 55. 16 (Ez. 32. 27?). Rarely in 1 *pl*. *ānu*, Ruth 3. 2, Job 22. 20; on particles cf. § 49. In 2 *pl*. *f*. *kênah*, Ez. 23. 48, 49. In 3 *pl*. *m*. ־ָ֫מוֹ, Ps. 17. 10 (cf. לָמוֹ § 49). In some cases מוֹ appears 3 *sing*., cf. Job 20. 23; 22. 2; 27. 23 (Is. 53. 8? Ps. 11. 7?). Uncontracted form 2 Sam. 23. 6. In 3 *pl*. *f*. ־ָ֫נָה, Gen. 21. 29; 42. 36; ־ֵ֫נָה, Gen. 41. 21; ־ָ֫הֵנָה, 1 K. 7. 37, Ez. 16. 53. After vowels *hen* (§ 45), and otherwise, Gen. 21. 28, Lev. 8. 16, Ez. 16. 53, cf. Is. 3. 17. [illegible]r. suff. often defectively written by omission of *yod*, e. g. 3 *m*. סֻסָו, Gen. 33. 4, 1 Sam. 18. 22, Ps. 10. 5; 24. 6; 3 *pl*. *m*. Gen. 10. 5; 48. 11; 3 *pl*. *f*. Gen. 4. 4.—Peculiar forms are: 2 *f* ־ֵ֫יְכִי 2 K. 4. 3, Ps. 103. 3, 4, 5; 2 *pl*. *f*. *kênah*, Ez. 13. 20; 3 *pl*. *m*. ־ֵ֫ימוֹ Ps. 2. 3, 5, Deut. 32. 37, 38; 33. 29; *hêmah* Ezek. 40. 16; 3 *pl*. *f*. *hênah* Ez. 1. 11.

My good horse סוּסִי הַטּוֹב *Your evil words* דִּבְרֵיכֶם הָרָעִים

(Rule. The noun with Suffix being really in the Cons. and definite, the rules for the Cons. apply to it and its adj.—it does not take the Art. and its adj. does.) § 17 Rules 1. 2.

face פָּנִים *son* בֵּן *pl.* בָּנִים *daughter* בַּת *pl.* בָּנוֹת

my face פָּנַי *the man's face* פְּנֵי הָאִישׁ

before me לְפָנַי *before the man* לִפְנֵי הָאִישׁ

after אַחֲרֵי *after me* אַחֲרַי

EXERCISE. TRANSLATE.

תּוֹרָתוֹ, שְׂפָתָיו, בִּרְכָתְךָ, בָּנֶיךָ, מְשָׁלֵיכֶם, מְקוֹמָהּ, מִבְּשָׂרִי, בְּשָׂרְכֶם,
לְפָנַי, לְפָנֶיהָ, שְׂפָתֶיךָ, בָּנֵינוּ, לְבָבֵנוּ, בְּנֵיהֶם, יָדַי, יָדוֹ, תּוֹרָתָם,
יְדֵיהֶן׃

יָצָא [1]לוֹט אֶל־הָ[2]אֲנָשִׁים הַפֶּתְחָה וְהַדֶּלֶת סָגַר אַחֲרָיו׃ 2 [3]וְאֵהוּד
תָּקַע בַּשּׁוֹפָר בְּהַר אֶפְרָיִם וּבְנֵי יִשְׂרָאֵל יָרְדוּ מִן־הָהָר וְהוּא
לִפְנֵיהֶם׃ 3 הוּא יְהוָֹה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו׃ זָכַר לְעוֹלָם
בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת־אַבְרָהָם׃ כִּי חֶסֶד יְהוָֹה מֵעוֹלָם וְעַד־עוֹלָם
עַל־יְרֵאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים׃ וַאֲנִי עָלֶיךָ בָטַחְתִּי יְהוָֹה אָמַרְתִּי
אֱלֹהַי [4]אָתָּה׃ מָה רַב טוּבְךָ אֲשֶׁר צָפַנְתָּ לִּירֵאֶיךָ פָּעַלְתָּ לַבֹּטְחִים
[4]בָּךְ נֶגֶד בְּנֵי אָדָם׃ מָה אָהַבְתִּי [4]תוֹרָתֶךָ כָּל־הַיּוֹם הִיא שִׂיחָתִי׃

[1] Lot. [2] *pl.* of אִישׁ. See Table of *Irreg. Nouns.* [3] Ehud.
[4] Words in *pause.* See § 10. 5.

Your blessings. Her corpse. My commandments. Her lips. Thy words. His face; her face; my face. And his words we heard out of the fire. Thy law *is* in my heart *O* my God. God has redeemed his holy *ones*. He went down to-Sheol unto his sons. The Cherub put out his hands. Thou hast heard my voice out of thy temple. We sat before her. The words of thy (*f.*) lips *are* as the sand which *is* upon the shore of the sea. He came and in his hand a sword. Very good *are* the proverbs of his lips. We have sold our asses. Ye *are* my sons and my daughters saith (*perf.*) your God. My heart *is* in his law continually. I have kept all his commandments. Thou hast kept their heart, *O* our God. I have kept your hearts. The day of vengeance *is* in his heart. Thou hast kept my law and my commands. He lifted his corpse upon the ass. Their hearts *are* fat. Thy perfect law. This *is* flesh from my flesh. By (in) all his great prophets.

§ 20. THE VERB.

1. *Root.* The root of a verb is considered to be the *3rd sing. mas. perf.* of the simple form (15. 2). This form is called *Qal* "light", in distinction from all the other forms,

which are heavy, being loaded by additional inflectional letters.

2. *Tenses.* The verb has not *Tenses* strictly speaking. It has two forms, which express not time but action; the one expresses a finished action, and is called the *perfect*, the other an unfinished action, and is called the *imperfect.*

The perfect action includes all *past tenses* of other languages, such as perfect and pluperfect (indic. and subjunctive), and future perf. The imperfect includes all *imperfect tenses* e. g. present (especially of general truths), the classical imperfect, and the future. The first form is often called the *preterite*, and the second the *future*, but these designations are proper to Tenses and are too limited.

3. *Moods.* Both the perfect and imperfect may be *indicative*; the subjective moods (subjunctive, optative &c.) are generally expressed by the *imperfect* and its modifications (§ 23).

Besides, there is an *imperative* which is also derived from the imperf. And there are two forms of infinitive, called *absolute* and *construct*, the latter being a gerund.

4. *Degrees of the stem idea.* The stem idea or meaning of the verb is presented in *three* conditions or degrees: the Simple, as *to eat*; the Intensive, as *to eat much, often, greedily*; and the extensive or Causative, extending the action over a second agent, as *to make to eat, to give one to eat.*

Each of these three conditions of the stem idea appears in three voices, Active, Passive, and middle or Reflexive, though some parts are now lost. Thus:

Simple.	*Intensive.*	*Extensive* or *Causative.*
act.	act.	act.
—	pass.	pass.
reflexive.[1]	reflex.	—

[1] It is not in strict accordance with the methods of Shemitic grammar to call the Reflexive a voice. The reflexives are considered independent-

5. *Conjugations.* What are called in other languages conjugations, do not exist. The various classes of irregular or weak verbs most nearly correspond to conjugations. The above seven parts are all growths of the original simple stem, which undergoes some modification, consonantal or vocalic, to produce them.

6. *Inflection.* Inflection to express person takes place by the connexion of the significant parts of the personal pronoun with the stem (§ 12 and 15. 2); and the third sing. as simplest is taken first, then the second, and finally the first. In an action which is finished rather the action itself than the actor is prominent: hence in the perfect the stem is put before the personal designations. In the imperfect, or action going on, the actor is more prominent, and the personal modification is prefixed.

THE PERFECT.

	Sing.			*Plur.*	
3 *mas.*	קָטַל	he *killed* &c.	3 *c.*	קָטְלוּ	they &c. (וּ = הֵם *pl.* of הוּא)
3 *f.*	קָטְלָה	she „			
2 *m.*	קָטַלְתָּ	thou „	2 *m.*	קְטַלְתֶּם	ye (*tem* of *'attem*)
2 *f.*	קָטַלְתְּ	„	2 *f.*	קְטַלְתֶּן	„ (*ten* of *'atten*)
1 *c.*	קָטַלְתִּי	I	1 *c.*	קָטַלְנוּ	we

The terminations *tem, ten* are heavy, and, removing the accent, destroy the tone-long vowel in first syllable (§ 6. 2c). Of great importance are the vocalic additions *a i u*, which bring out the peculiarity of the verb, thus:

In verbal inflection with vocalic additions the vowels á ē ō *in the tone syllable are lost,* i. e. *become vocal sh'va* (§ 6. Rem. *c*, p. 17).

---

formations, which may even have a passive; at the same time from the meaning of these forms they not unnaturally take the place of the pass., which they have altogether superseded in Aramean and Ethiopic. The above scheme, therefore, though an accommodation to Western methods, is not altogether without ground even from Shemitic usage.

Uses of the perfect. The Perf. expresses:

a) The Aorist (Past), *he killed.*
b) The Perfect, *he has killed.*
c) The Pluperfect, *he had killed.*
d) The Future Perfect, *he shall have killed.* (See § 46.)

Rem. For *fem. āh*, the original *ath* may occasionally be met with, § 16. Rem. *b*, Deut. 32. 36; and for *t* of 2 *f. s.* occasionally *ti*, § 12. Rem. *b.* esp. in Jer. and Ez., e. g. Jer. 2. 33; 3. 4, 5, also 2. 20 rightly read. Plenary writing in 2 *s. m.*, Gen. 31. 30, Mal. 2. 14. Compare § 31. For *û* of 3 *plur. ûn* is found in two or three cases, Deut. 8. 3, 16, Is. 26. 16.—In *pause* קָטָ֫לָה, קָטָ֫לְתְּ &c., § 10. 5.

---

covenant	בְּרִית	statute	פִּקּוּד	latter end	אַחֲרִית	seraph	שָׂרָף
to fall	נָפַל	to burn	שָׂרַף	to fly	עָף	o forget	שָׁכַח
unto	אֶל	unto me	אֵלַי	unto you	אֲלֵיכֶם	behold	הֵן, הִנֵּה

EXERCISE. TRANSLATE.

לֹא שָׁמַרְתָּ בְּרִיתִי׃ 2 לֹא שָׁמְרוּ תּוֹרָתֶךָ׃ 3 שָׁמַרְתִּי פִּקּוּדֶיךָ בְּכָל־
לְבָבִי׃ 4 לֹא זָכְרָה אַחֲרִיתָהּ׃ 5 שָׁכְחוּ אֶת־אֱלֹהֵיהֶם׃ 6 אֶת־קוֹלְךָ
שָׁמַעְנוּ מִן־הָאֵשׁ׃ 7 אָמַר מֹשֶׁה[1] הֵן בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלָי׃
8 לָמָּה נָפְלוּ פָנֶיךָ׃ 9 שָׁפְכוּ דָמִים כַּמָּיִם׃ 10 שְׂרַפְתֶּם הָעִיר
בָּאֵשׁ׃ 11 רָאָה אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד׃
12 אָמַר שְׁמוּאֵל[2] אֶל־הָעָם אֶת־שׁוֹר מִי לָקַחְתִּי וַחֲמוֹר מִי לָקַחְתִּי
וְאֶת־מִי עָשַׁקְתִּי וּמִיַּד מִי לָקַחְתִּי כֹפֶר׃ וְכָל־הָעָם אָמַר לֹא עָשַׁקְתָּ
אִישׁ וְלֹא לָקַחְתָּ מִיַּד אִישׁ מְאוּמָה׃ 13 עָף אֵלַי אֶחָד מִן־הַשְּׂרָפִים
וּבְיָדוֹ רִצְפָּה בְּמֶלְקָחַיִם לָקַח מֵעַל הַמִּזְבֵּחַ׃

[1] Moses. [2] Samuel.

Ye did not keep my words. The woman stood before the king. The fire of God fell from heaven. God set (gave) luminaries in the firmament of the heavens. All the fishes of the sea perished in the waters. All the males fell before the sword. The heavens of the heavens are God's (*dat.*) and the earth he has given to the sons of man. Thou hast fallen o (*art.*) city in the heart of the sea. Thou hast kept the hearts of this people from all ill. I kept my tongue

from evil words. These *are* the proverbs of the wise king of Israel. We heard his voice from his temple. Their faces fell. We leant our hands upon her head. The blessing of Jehovah *be* upon thy children (sons). We sat by (upon) the waters of the great rivers. Ye have burnt their city in the fire. Ye have not kept my law and my judgments. She bare to her husband a son to his old age. Ye have forgotten my words and the proverbs of my lips. On the seventh day God rested from the work which he had made.

§ 21. THE IMPERFECT &c.

1. *Imperfect and Imperative.*

		Imperfect.		*Imperative.*	
sing.	3 *mas.*	יִקְטֹל	he *will, may* &c. *kill, is, was, killing* &c.		
	3 *fem.*	תִּקְטֹל	she „ „		
	2 *m.*	תִּקְטֹל	thou „	קְטֹל	*kill* thou
	2 *f.*	תִּקְטְלִי	thou „	קִטְלִי	„ „
	1 *c.*	אֶקְטֹל	I „		
plur.	3 m.	יִקְטְלוּ	they „		
	3 *f.*	תִּקְטֹלְנָה	they „		
	2 m.	תִּקְטְלוּ	ye „	קִטְלוּ	*kill* ye
	2 *f.*	תִּקְטֹלְנָה	„ „	קְטֹלְנָה	„ „
	1 *c.*	נִקְטֹל	we „		

2. *The Infinitive.*

Inf. cons. קְטֹל *to kill* (admitting the nominal prefixes and affixes).

Inf. abs. קָטוֹל *to kill* (admitting no prefix and affix).

3. *The Participle.*

Act. Part.	*m.*	קוֹטֵל or קֹטֵל	*pl.*	קֹטְלִים	*killing*
	f.	קֹטְלָה or קֹטֶלֶת	*pl.*	קֹטְלוֹת	„
Pass. Part.	*m.*	קָטוּל	*pl.*	קְטוּלִים	*killed*
	f.	קְטוּלָה		&c.	

Uses of the Imperfect. The Impf. expresses:

a) The Present, *he kills* (especially of general truths).
b) The Imperfect, *he killed* (particularly of repeated past acts).
c) The Future, *he will kill.*
d) The Potential, *he may* or *can kill, might, could, would* &c. *kill* (See § 46).

Rem. *a*. The abstract noun which appears as *infin. cons.*, may be considered to lie at the root of the impf. and the imper. The prefixes and affixes are fragments of the personal pronouns, though rather more obscured than in the perfect. The terminations ִי— and וּ— are probably worn down from ִין— and וּן—. The latter is still common, both in 2 *pl.* and 3 *pl.*, Gen. 18. 28, 29; 32. 20, Ex. 9. 29. The termination וּן— has the *tone*; in pause the preceding vowel is often lengthened, Josh. 4. 6, Ru. 2. 9. In 2 *f. s.* ִין— occurs seven times, always with *tone*, 1 Sam. 1. 14, Ru. 2. 8, 21; 3. 4, 18, Is. 45. 10, Jer. 31. 22.

Rem. *b*. The imper. is the impf. stript of the pronominal prefixes. It has only 2nd pers., and has recourse to the impf. for all others. The first syllable of imper. is half open. (§ 6 Note, p. 17.) *Fem. pl.* is sometimes written defectively, Ru. 1. 9, Gen. 4. 23, Ex. 2. 20, so in impf. Gen. 27. 1; 30. 38; 38. 6.—In pause the original vowel of sing. returns, Zech. 7. 9; so in impf. Prov. 8. 15. § 10. 5 c).

Rem. *c*. The Simple Form or *Qal* has two Participles. The Pass. Part. is the only remaining part of the lost Passive.

He left off counting חָדַל לְסַפֵּר
He would not keep לֹא אָבָה שְׁמֹר

Rule. One verb subordinates ano.ner to itself in the *Infin. Cons.*, either simply, or more commonly in Prose by the Prep. לְ *to.*

to judge	שָׁפַט }	to bury	קָבַר }	to watch	שָׁמַר }	to eat	אָכַל }
a judge	*part.* }	grave	קֶבֶר }	watchman	*part.* }	food	אֹכֶל }
to buy	שָׁבַר	to steal	גָּנַב	to pursue	רָדַף	to cut	כָּרַת
dead	מֵת	lord, husband, Baal	בַּעַל				

EXERCISE. TRANSLATE AND PARSE.

אֶשְׁמֹר, לִשְׁמֹר, שִׁמְרוּ, שְׁמֹר, תִּשְׁמֹר, יִשְׁמְרוּ, נִשְׁמֹר, גֹּנְבִים,
גָּנוֹב, תִּפְקְדוּ, תִּזְכְּרִי, זְכֹר, כֹּרְתִים, הֹרְשִׁי, רֹמֶשֶׂת, תִּשְׁמֹרְנָה׃

לֹא תִּגְנֹב׃ 2 לֹא תִשְׁמְרוּ אֶת־מִשְׁפְּטֵיהֶם׃ 3 אֲנַחְנוּ נֹכְרֹת עֵצִים
מִן־הָהָר׃ 4 רִדְפוּ אַחֲרָיו׃ 5 אָמַרְתִּי לִשְׁמֹר דְּבָרֶיךָ׃ 6 מֹשְׁלֵי
הָעָם הַזֶּה׃ 7 מִי יִשְׁכֹּן בְּהַר יְהוָה׃ הוֹלֵךְ תָּמִים וּפֹעֵל צֶדֶק
וְדֹבֵר אֱמֶת בִּלְבָבוֹ׃ לֹא רָגַל עַל־לְשֹׁנוֹ וְחֶרְפָּה לֹא נָשָׂא עַל־קְרֹבוֹ׃
8 בָּא [1]יוֹסֵף מֵאֶרֶץ [2]מִצְרַיִם לִקְבֹּר אֶת־יַעֲקֹב׃ 9 קִבְרוּ אֶת־נִבְלַת
הַנָּבִיא הַזָּקֵן בַּקֶּבֶר אֲשֶׁר אִישׁ הָאֱלֹהִים קָבוּר שָׁם׃ 10 יָרְדוּ בְּנֵי
יַעֲקֹב מִצְרַיְמָה [3]לִשְׁבָּר־אֹכֶל׃ 11 וְעַתָּה קְבֹץ אֵלַי אֶת־כָּל־יִשְׂרָאֵל
אֶל־הַר הַכַּרְמֶל וְאֶת־נְבִיאֵי הַבַּעַל וּנְבִיאֵי הָאֲשֵׁרָה אַרְבַּע מֵאוֹת
אֹכְלֵי שֻׁלְחַן [4]אִיזָבֶל׃ 12 [5]וּדְבוֹרָה אִשָּׁה נְבִיאָה הִיא שֹׁפְטָה אֶת־
יִשְׂרָאֵל בָּעֵת הַהִיא׃ וְהִיא יוֹשֶׁבֶת תַּחַת־תֹּמֶר דְּבוֹרָה בְּהַר אֶפְרָיִם׃
13 אָמַר אֱלֹהִים אֶל־[6]אֲבִימֶלֶךְ בַּחֲלוֹם הַלַּיְלָה הִנֵּה אַתָּה מֵת
עַל־הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְהִיא בְּעֻלַת בָּעַל׃

[1] Joseph. [2] Egypt. [3] See § 10.4. [4] Jezebel. [5] Deborah. [6] Abimelech.

I will pursue after her. I promised (said) to pursue after them. Pursue after me. He set the stars in the firmament of the heavens to rule over the night. Jehovah will judge this people. A city shedding blood like water. In that day I will pour out my spirit upon all flesh. Keep this man. Ye shall keep your hearts from all ill. We have left off counting. They left off counting the proverbs of his lips for they *were* as the sand which *is* upon the shore of the sea. His commandments and his words will we keep. His children (sons) will keep his covenant. Hands shedding[1] blood. But I would seek unto God. He came to shed blood. We will burn your city with (in the) fire. Bury my corpse in the grave where[2] the prophets are buried (*part.*).

§ 22. THE VERB TRANSITIVE AND INTRANSITIVE (ACTIVE AND STATIVE).

(See Paradigm of Regular Verb.)

1. The perf. Qal may end in any of the three vowels *ă ē ō*, *ă* taking the place of *ā* (§ 6 Rem. *c*). Verbs are named

[1] Verbs and adj. having no dual use the plural with a dual noun.
[2] See Vocab. under "who".

according to these vowels *a, e* and *o* verbs. Verbs ending in *a* are transitive, verbs in *e* and *o* are intransitive, though these terms in Hebrew do not quite correspond to the same terms in the Western languages. The class of intransitive verbs is very wide, embracing words that describe the *condition* of the subject (as *to be full, to thirst, to fear, to love*), even though capable of taking an object after them. The term *Stative* verbs, i. e. verbs of *state*, is used by some grammarians.

Formation of Impf. The Perf. in *ǎ* (Active verb) gives the Impf. in *ō*, קָטַל, יִקְטֹל; the Perf. not in *ǎ* (Stative verb) gives the Impf. in *ǎ*, כָּבֵד, יִכְבַּד.

Formation of Imper. and *Inf. Cons.* The Imper. and Inf. Cons. agree with the Imperf., being in *ō* in Active verbs, and in *ǎ* in Stative verbs. But see Rem. *d*.

Form of the Participle. The Active verb has the Part. of the form קֹטֵל; the Part. of the Stative verb is the same as the Perfect, קָרֵב *drawing near.*

Rem. *a.* **The class of Stative verbs is very numerous. It consists of words which express** *a*) **a bodily or physical state, as** *to be great, little, smooth, deep, short, old,* **and the like;** *b*) **an affection of the mind or act of the senses (except** *sight*), **as** *to mourn, rejoice, hate, hear* **&c.;** *c*) **actions intransitive, or actions in which the reflex influence of the action upon the subject is very prominent, as** *to die, approach, wear* **(clothes),** *hew wood* **&c.**

Rem. *b.* **Forms with** *ē* **express a temporary state, those with** *ō* **a state permanent, but this distinction is not now observed in verbs, though it is still quite prevalent in the participial adjectives derived from them. Verbs in** *ō* **do not now number over half a score, but the** *ē* **verbs are very numerous. Only a very few, however, have** *ē* **invariably, this vowel being usually sharpened, except when in pause or in the open pretonic syllable, into** *ǎ*.

Rem. *c.* **The** *ō* **verbs retain the** *ō* **throughout the perfect; in** *2nd plur.* *ō* **becomes** *o* **by loss of the accent. See Parad.**

Rem. *d.* **The rule given regarding the agreement of Inf. Cons. with the Impf. is true in theory, but in point of fact the Inf. Cons. even in Stative verbs is generally in** *ō*; **the number of forms in** *a* **is now very small in the Strong verb, e. g.** שְׁכַב **to** *lie,* **usually, Gen. 39. 10, 14, and others occasionally, Eccl. 12. 4, cf. Prov. 10. 21; 21. 4, Is. 58. 9.**

From both types of the Infin. Cons. a *fem.* has been formed, viz. קָטְלָה (*qoṭlāh*) from קְטֹל, and קִטְלָה (*qiṭlāh*) from קְטַל. Both forms are mostly used by Stative verbs. Gen. 24. 36, Deut. 11. 22. Comp. §§ 29, 31.[1]

		To be great, become great	גָּדֵל		
		to be able	יָכֹל		
		to be sweet	מָתֵק		
to be holy	קָדֵשׁ	to fear	יָרֵא	to be little	קָטֹן
holy	קָדוֹשׁ	fearing	„	little	„
to be old	זָקֵן	to draw near	קָרֵב	to hear	שָׁמֵעַ
to be just	צָדֵק	to learn	לָמֵד	to be hungry	רָעֵב

I am old זָקַנְתִּי *I know* יָדַעְתִּי *I am able* יָכֹלְתִּי

Rule. In Stative verbs the Perfect usually corresponds to the English *Present.* (See § 46.)

EXERCISE: PARSE AND TRANSLATE.

יִעֲפוּ, תִּשְׁפַּלְנָה, קָטֹנְתִּי, תִּקְטַן, יָכְלָה, יְכָלְתֶּם, אֶשְׁכַּל, לִבְשִׁי, נִכְבַּד, תִּכְבְּדִי, אֶגְדַּל, רָעֵב׃

כְּפִירִים רָעֵבוּ׃ 2 לֹא יָכֹלְתָּ לִסְפֹּר הַכּוֹכָבִים׃ 3 יִגְדַּל שֵׁם יְהוָה עַד עוֹלָם׃ 4 קְרַב וּשְׁמַע אֶת־כָּל־הַדְּבָרִים אֲשֶׁר אָנֹכִי דֹּבֵר אֵלֶיךָ׃

---

[1] It is interesting to observe that the vowel *a* is characteristic of the Active, *e* (rarely *o*) of the Stative, and *u* (or *o*) of the Passive,—that is, the three Classes of vowels correspond generally to Active, Stative(Neuter) and Passive. In the Perf. Qal the place of the characteristic vowel is in the *second* syll., in most of the other parts it is in the *first* throughout.

In the Active verb the type of the Impf. was perhaps *yaqṭōl* (*yaqṭul*), and in the Stative, *yiqṭal*; but owing to the prevalent thinning of *a* to *i* in the language (§ 2. 1. 1), the syll. *yaq* was pronounced (and of course spelled) *yiq*. In favourable conditions, however, the *a* still remains, as in Verbs 1*st Gutt.*, *ʿAyin Vav*, and *ʿAyin Doubled.* The last class is particularly instructive (§ 42).

The original form of the Act. Part. was perhaps קָטַל, like the Perf., and many of the adjj. of this form may be Participles. The Part. *qôṭel* is a newer formation and has not yet made its way into all verbs. See §§ 40, 41.

5 עַתָּה יָדַעְתִּי כִּי יְרֵא אֱלֹהִים אָתָּה׃ 6 יְהֹוָה אֱלֹהַי גָּדַלְתָּ מְאֹד
הוֹד וְהָדָר לָבָשְׁתָּ׃ 7 זֵכֶר צַדִּיק לִבְרָכָה וְשֵׁם רְשָׁעִים יִרְקָב׃
8 קָרוֹב אַתָּה יְהֹוָה וְכָל־מִצְוֹתֶיךָ אֱמֶת תִּקְרַב רִנָּתִי לְפָנֶיךָ׃ 9 לְעֵת
זִקְנַת שְׁלֹמֹה[1] לֹא הָיָה לְבָבוֹ שָׁלֵם עִם־יְהוָה אֱלֹהָיו כִּלְבַב דָּוִיד׃
10 יִקְרָא הַמֶּלֶךְ בְּסֵפֶר הַתּוֹרָה כָּל־יְמֵי חַיָּיו לְמַעַן יִלְמַד לְיִרְאָה
אֶת־יְהוָה אֱלֹהָיו׃ 12 קָדוֹשׁ אַתָּה יהוה אֱלֹהֵי כָל־הָאָרֶץ לֹא
יִצְדַּק לְפָנֶיךָ כָּל־בָּשָׂר׃

[1] Solomon.

I cannot draw near. I will be great. Draw near. The young-lions shall be hungry (*pause*). The God who made the heavens and the earth I *am* fearing. Ye cannot keep my statutes with (in) all your heart. Thou art little. Hear in order that thou mayest learn to fear the Lord thy God. They are not able to pursue. I am bereaved. I know that thou shalt reign. How should man be just with God! I am sated-with burnt-offerings and the blood of oxen I do not desire; cease to draw near before me for your hands are full of blood (*pl.*). How great art thou *O* Lord! very deep are thy thoughts.

§ 23. THE MOODS. VAV CONVERSIVE.

1. Besides the ordinary imperfect, which expresses the action simply, there are certain modifications of it which indicate the relation of the action to the speaker's will or feelings. The speaker may throw his own feeling into the word in two ways, either by a sharp, hasty utterance of it, thus expressing peremptory *wish*; or on the contrary by a lengthening out of the word, giving expression to the *direction* of the mind or action. The short form that arises in the first way is called the *Jussive*; the other or lengthened form has been named the *Cohortative*.[1]

1) *The Jussive.* The Jussive arises through a contraction of the last syll. of the impf.; but as in the regular verb

[1] Both the Jussive and Cohortative are comprehended by Ewald under the name *Voluntative*; for Cohortative Böttcher prefers to use the term *Intentional*.

this can take place only in *Hiph'il* (§ 27), the Jussive in all other parts coincides with the ordinary impf.; and in all forms with inflectional terminations the juss. and ordinary impf. coincide. The Jussive is found only in 2d and 3d persons.

The Jussive (as the name implies) expresses *a command*, as יִקְטֹל *let him kill*; or, less strongly, *an entreaty, request* &c.—*may he kill*; or, with a negative, *a dissuasion*, as אַל־תִּקְטְלוּ *do not* (ye) *kill.*

2) *The Cohortative.* The Cohortative is formed by adding the syllable *āh* to the impf. The Cohort. is found (with rare exceptions) in 1st person only.

The Cohort. expresses a *desire* or *intention*, as אֶקְטְלָה *let me kill, I will kill.*

2. *The Emphatic Imperative.* The same termination *āh* is added to the imper. 2. *m. s.* to give it emphasis, as קָטְלָה *Oh kill!*

Rem. *a.* The sharp pronunciation of the impf. (by which the Jussive arose) was probably accompanied by a retraction of the Tone to the penult, with the effect of leaving a short vowel in the last syll. As the Tone, however, could be retracted only under peculiar conditions, e. g. when the penult was open (§ 5 Rem. *a*), the accent usually fell on the last, the vowel of which it made *tone-long* (§ 6. 2 *b*). The only *formal* effect, therefore, of the Jussive (except in verbs ל״ה § 45) was to change the vowels *î* and *û* in 2nd and 3rd *sing.* impf. into *ē* and *ō*.

Rem. *b.* The Emph. Imper. has two forms קָטְלָה and קִטְלָה (*qoṭlāh, qiṭlāh, half open*, § 21, Rem. *b*). The Emph. Imper. appears chiefly in the Irregular Verb (§ 32).

3. *Vav Conversive.* The conjunction וְ *and* is sometimes used not as a mere copulative to join or coordinate clauses, but with a certain subordinating power, so as to indicate that what is now added is the *result* or sequence of the preceding; as, *he spake* and (and so, and thus, then) *it was done.*

The usage is this:

After a simple *perfect* events conceived as following upon this perf. are expressed by the emphatic *vav* joined with

the *imperfect*; and conversely, after a simple *imperfect* the events conceived as following on it are expressed by *vav* with the *perfect*.

As in this usage the *vav* seemed to convert the impf. into the meaning of the perf. and *vice versa*, it was named *vav conversive*. By modern Grammarians it is commonly named *vav consecutive*.

Pointing of Vav with Imperfect. a) When joined to the *Impf.* this strong *vav* is pointed exactly like the *Article* (§ 11), as וַיִּקְטֹל *and he killed*; וָאֶקְטֹל *and I killed.*

b) The Tone is usually retracted from the last syll. to the *penult*, when this syll. is open (Rem. *a* above), as וַיֹּ֫אמֶר *and he said.*

Pointing of Vav with Perfect. a) When joined to the *Perf.* strong *vav* has the pointing of *vav* Copulative (§ 15), as וְקָטַל *and he will kill*; וּקְטַלְתֶּם *and ye will kill.*

b) The Tone is usually thrown forward from the penult to the *last syll.*, as וְקָטַלְתָּ֫ *and thou shalt kill.*

On *usage* of *vav conv.* see particularly the *note* p. 63.

Rem. *a.* As the form with *vav* expresses the speaker's *feeling* of the connexion of what he now states with the preceding, it is natural to suppose that the forms of the Voluntative (Juss. and Cohort.) are those lying at the basis of the Consecutive Tenses.[1]

Rem. *b.* The drawing backward of the Tone in *Vav consec. impf.* very well suggests its connexion with what precedes, and the throwing of it forward in *Vav consec. perf.* suggests its connexion with what follows.

The projection of the Tone is regular in 1st and 2nd *sing.* of Perf., but does not appear in 1st *pl.*, and is not found anywhere in *pause*. It is also avoided when it would occasion the concurrence of two accented syllables, Deut. 14. 26, Am. 1. 4, 7. In weak verbs the rule of projection is subject to modifications.

---

to grow up	גָּדַל *st.*	to be angry	קָצַף	to sell	מָכַר	to burn	שָׂרַף
to expire	גָּוַע *st.*	to take (capture)	לָכַד	to be sated	שָׂבַע *st.*	to visit	פָּקַד
to	לְ	to me	לִי[2]	sign of *acc.*	אֵת	me	אֹתִי[2]

[1] This is denied by some. See Driver's *Hebrew Tenses* § 70 foll.

[2] See Table § 49.

Keep thou	שְׁמֹר, שָׁמְרָה	*Do not keep*	אַל־תִּשְׁמֹר
he will keep	יִשְׁמֹר	*he will not keep*	לֹא יִשְׁמֹר
let him keep	יִשְׁמֹר	*let him not keep*	אַל־י׳
I will keep	אֶשְׁמֹר	*let me keep*	אֶשְׁמְרָה

Rule. The imperative has recourse to the imperf. for all persons except the 2nd, and for the *second* if *negative*. The forms of imperf. adopted will usually be the Voluntative (Juss. and Cohort.).

Draw near that I may judge קְרַב וְאֶשְׁפְּטָה
Draw near that he may judge קְרַב וְיִשְׁפֹּט

Rule. The forms of the Voluntative (Juss. and Cohort.) with simple *vav* express (particularly after an *imperat.*) the purpose or design of a preceding act.

a) *He found the place and lay down* מָצָא הַמָּקוֹם וַיִּשְׁכַּב
b) „ *and did not lie down* „ וְלֹא שָׁכַב
c) *he will find the place and lie down* יִמְצָא הַמָּקוֹם וְשָׁכַב
d) „ *and will not lie down* „ וְלֹא יִשְׁכַּב
e) *and the man lay down* וַיִּשְׁכַּב הָאִישׁ, וְהָאִישׁ שָׁכַב

Note. Strong *vav* must be united to the verbal form so as to form one expression, if any word intervene then the *other* i. e. the proper natural tense must be employed, *b d e*. Again, the expression must stand *at the head* of the clause and precede the Subject; if the Subject must stand first the converted Tense cannot be used—the *other* simple Tense must be employed, as in *e*. The conversive Tenses are properly used after simple Tenses (see 3 above), but the usage has pervaded the language to such an extent that they may be employed when no simple Tense actually precedes; vav conv. impf. is the usual narrative past tense, and vav conv. perf. the usual expression of *and* with *fut.* action; and in translating into Hebrew *and* with a verb may generally be expressed by the conversive Tense, in particular *vav* as mere copulative should not be used with *perf.*[1]

EXERCISE. TRANSLATE.

אֶשְׁמְרָה תוֹרָתְךָ תָמִיד׃ 2 נִכְרְתָה בְרִית אֲנִי וְאַתָּה וְהָיָה לְעֵד
בֵּינִי וּבֵינֶךָ׃ 3 אָמַר אַבְרָהָם אֶל־בְּנֵי חֵת[1] מִכְרוּ לִי קֶבֶר וְאֶקְבְּרָה

[1] Heth.

[1] The statements made in this *Note* are perhaps liable to some modification in Poetry; there *vav* may sometimes exert its conversive power though detached from the Verb.

מֵתַי מִלְּפָנָי׃ 4 אַל־תִּקְצֹף יהוה עַד־מְאֹד׃ 5 אַל־תִּקְרַב הֲלֹם
כִּי הַמָּקוֹם אַדְמַת קֹדֶשׁ הוּא׃ 6 אָמַר יַעֲקֹב אֶל־עֵשָׂו מִכְרָה כַיּוֹם
אֶת־בְּכֹרָתְךָ לִי וַיִּמְכֹּר לוֹ אֶת־בְּכֹרָתוֹ׃ 7 אָמַר יהוה הֵן הָאָדָם
הָיָה כֵּאלֹהִים [1]יֹדֵעַ טוֹב [2]וָרָע וְעַתָּה פֶּן־[3]יִשְׁלַח יָדוֹ וְלָקַח מֵעֵץ
הַחַיִּים וְאָכַל [2]וָחַי לְעֹלָם׃ 8 וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ
וַיִּגְוַע כָּל־בָּשָׂר הָרֹמֵשׂ עַל־הָאָרֶץ בָּעוֹף וּבַבְּהֵמָה וְכֹל הָאָדָם׃
9 וְהָיָה כָעָם כַּכֹּהֵן וּפָקַדְתִּי עָלָיו מַעֲלָלָיו׃ וְאָכְלוּ וְלֹא יִשְׂבָּעוּ כִּי
אֶת־יהוה עָזְבוּ לִשְׁמֹר׃

[1] See § 8. 1. [2] Conj. *vav* in *pretone* § 15. 1 *d*. [3] Impf. of שלח.

Thou shalt not lie down in that place. Let me lie down. Do not (ye) draw near. May the Lord judge between me and (between) this people. Oh hear my prayer *O* Lord! Let us draw near unto the Lord that he may judge between us. Sell to me this cave that I may bury my dead there. The man ate of the tree which *was* in the garden and God was very angry. And the calf I took and burnt it[1] with (in the) fire. Thus saith (*perf.*) the Lord: Behold I will-give (*part.*) this city into the hand of the king of Bābel, and he will burn it[1] with fire. Sārāh bare to her husband a son, and the boy grew up. And God called the light (*dat.*) day and the darkness he called night. And the children of Israel forgot the Lord their God and he sold them into the hand of the king of Mô'āb. And thou shalt keep his law continually. And I remembered his words.

§ 24. SCHEME OF THE REGULAR VERB.

	simple.	*intens.*	*caus.*	*simp.*	*intens.*	*caus.*
act.	qal	pi'ēl	hiph'îl	פָּעַל	פִּעֵל	הִפְעִיל
pass.	—	pu'al	hoph'al	—	פֻּעַל	הָפְעַל
refl.	nîph'al	hithpa'ēl	—	נִפְעַל	הִתְפַּעֵל	—
				קָטַל	קִטֵּל	הִקְטִיל
				—	קֻטַּל	הָקְטַל
				נִקְטַל	הִתְקַטֵּל	—

[1] אֵת with suffix § 49.

1. The names *simple, intensive* &c. have been explained § 20. 4.

2. The word פָּעַל *to do* formed the paradigm of the original grammarians. Now the language, possessing no general terms like *reflexive*, *intensive act.*, and such like, made use of the parts of this verb that were *simple reflex.*, *intens. act.* and the like, as *names* for the same parts in all verbs. Thus the *intens. act.* of *Pā'al* is *Pi'ēl*; hence instead of speaking of the *intens. act.* of a verb we speak of its *Pi'ēl*; instead of saying *caus. act.* we say *Hiph'il* &c.;—much as if we should speak of the *amabo* of a Latin verb for the *fut. act.* &c.

The use of פָּעַל as a Paradigm is inconvenient for a learner, because, its second radical being a guttural, the characteristics of several of the parts, such as the intensive, are obscured; hence the word קָטַל (though poetical and defective), is generally used in modern grammars.[1]

3. "Intensive" means that which is increased *within*, and to express intensity the middle radical of the verb is doubled. "Extensive" or causative means what is increased *without*, and to express the causative a syllable is attached to the outside.

WORDS FOR PRACTICE ON THE ABOVE SCHEME.

to write כתב	to be great גדל	to be heavy כבד	to steal גנב
to rule משל	to pursue רדף	to govern מלך	to visit פקד
to sell מכר	to take לכד	to speak דבר	be holy קדש

§ 25. THE SIMPLE REFLEXIVE OR *NIPH'AL.*

The Niph'al is formed by prefixing to the stem the syllable *hin* having reflexive force. This syllable is contracted to *n* in the *perf.* and *part.* and one form of the *infin.*, but appears entire in the *impf.* and parts connected.

[1] The learner must not use קָטַל in Prose composition for "kill". The word is rare in Heb. and in use only in Poetry.

perf. נִקְטַל *part.* נִקְטָל *infin. abs.* נִקְטֹל and (הִנְקָטֵל =) הִקָּטֹל
infin. cons. and *imperat.* (הִנְקָטֵל =) הִקָּטֵל
imperf (יִהִנְקָטֵל = יִהִקָּטֵל =) יִקָּטֵל

In meaning the Nipĥʿal is properly the reflexive of the simple form or Qal, as שָׁמַר *to keep*, נִשְׁמַר *to keep oneself, to beware*; but the common use of Niph. is as ***passive*** of Qal, as שָׁבַר *to break*, נִשְׁבַּר *to be broken.*

Rem. *a.* The *i* of first syll. is probably a thinned *a*. Occasionally, in parts connected with the imperf., *a* takes the place of *ē*, particularly in the fem. and in pause, וַיִּגָּמַל Gen. 21. 8; 10. 9, Ex. 31. 17.

Rem. *b.* Infin. abs. נִקְטֹל is chiefly used in combination with *perf.*, Gen. 31. 30, Jud. 11. 25, 1 Sam. 20. 6, 28; sometimes it is of form of inf. cons., Deut. 4. 26 (Is. 7. 4?), 1 K. 20. 39. The parad. shews that in impf., imper. tone may be retracted, Gen. 24. 6; 25. 21; Ex. 23. 21; inf. cons. Job 34. 22.—In a few cases the initial *he* of inf. is elided with prep., Is. 1. 12, Ex. 10. 3, Ez. 26. 15, Prov. 24. 17.

Rem. *c.* With the passage of reflex. into pass. compare the identity of pass. and deponent in Lat. and of pass. and middle in Greek, and the great disuse of pass. in modern languages, as It. *non si fa*=non fit, or fieri potest. The reflex. sense may pass into the *middle*, as נִשְׁאַל *to beg*, or *reciprocal*, as נִשְׁפַּט *to litigate.*

---

to be full / to be filled	מָלֵא *Niph.*	to wean / to be weaned	גָּמַל *Niph.*	to hide oneself / to be hidden	סתר *N.*
to drive out	גָּרַשׁ	to fight	לחם *N.*	to escape	מלט *N.*
to repent	נחם *N.*	to be corrupted	שחת *N.*	flood	מַבּוּל
wicked	רָשָׁע	violence	חָמָס	arm	זְרוֹעַ *f.*

EXERCISE. TRANSLATE.

נִשְׁמַר, הִשָּׁפֵט, נִפְקַדְתֶּם, אֶשָּׁבֵר, נִכְתְּבוּ, נִשְׁפְּטָה, לְהִמָּלֵט, יִשָּׁקֵל, וַתִּלָּחֵם, נִלְחַמְתִּי, תִּזָּכַרְנָה׃
1 הָרְשָׁעִים לֹא יִכָּתְבוּ בְּסֵפֶר חַיִּים׃ 2 הַפַּח נִשְׁבָּר וַאֲנַחְנוּ נִמְלָטְנוּ׃
3 וַתִּשָּׁחֵת הָאָרֶץ לִפְנֵי אֱלֹהִים וַתִּמָּלֵא הָאָרֶץ חָמָס׃ 4 שֹׁפֵךְ דַּם
הָאָדָם בָּאָדָם דָּמוֹ יִשָּׁפֵךְ׃ 5 וַיִּגְדַּל הַיֶּלֶד וַיִּגָּמַל׃ 6 נִגְרַשְׁתִּי
הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפָּנֶיךָ אֶסָּתֵר׃ 7 וַיִּנָּחֶם יְהוָֹה כִּי עָשָׂה

אֶת־הָאָדָם בָּאָרֶץ׃ 8 לֹא יִכָּרֵת עוֹד כָּל־בָּשָׂר מִמֵּי הַמַּבּוּל׃ 9 בָּא
הָאֹיֵב אֶל־הָעִיר וְלֹא יָכֹל לְהִלָּחֵם עָלֶיהָ׃

Jehovah is near to the broken of heart. I am hidden from the face of Jehovah. Hide thyself from his face. Ye shall hide yourselves on that day. Thou shalt escape from his hand. And the earth was corrupted and all flesh was cut off by the waters of the flood. The arms of the wicked shall be broken. And their city was burnt with fire. Let me escape in the day of fighting (*inf. cons.*). And the earth was filled with blood (*acc.*). His dead was buried out of his sight.[1] Thus saith (*perf.*) Jehovah the God of Israel: Behold I give (*part.*) this city into the hand of the king of Babel and he shall burn it with fire, and thou shalt not escape from his hand but shalt be captured and shalt be given into his hand. Beware lest thou make a covenant with (*dat.*) the inhabitant of the land, and take of his daughters to thy sons.

[1] *From before him.*

§ 26. THE INTENSIVE ACT., PASS. AND REFLEX., *PI'EL* &c.

The Intensive is naturally formed by doubling, both in verbs and nouns, the middle stem-letter.

1. *The Pi'ēl.* Pi'ēl is properly intensive of Qal, that is, it adds such ideas as *often, much, for a long time* &c. to the simple idea of the verb, as שָׁבַר *to break,* שִׁבֵּר *to break in pieces;* or it implies that the action of the verb is done *by many* or *to many.* Sometimes when the Qal is intransitive the Pi'ēl becomes causative, as לָמַד *to learn,* לִמֵּד *to teach*

2. *Pu'al.* Pu'al is the proper *passive* of Pi'ēl in its various senses.

3. *Hithpa'ēl.* The Hithpa'ēl is formed by prefixing the syllable *hith,* having reflexive force, to the root-form of the Pi'ēl, as קַטֵּל, הִתְקַטֵּל.

When the syllable *hith* precedes the sibilants ס, שׂ, שׁ the ת changes places with the sibilant, as הִשְׁתַּמֵּר for הִתְשַׁמֵּר; with צ the ת further becomes ט, as הִצְטַדֵּק from צָדַק.

With unsibilant dentals the ת is assimilated, as הִטַּהֵר for הִתְטַ׳.

In meaning Hith. is properly reflexive of Pi'ēl, as קִדֵּשׁ *to sanctify*, הִתְקַדֵּשׁ *to sanctify oneself;* but it very often implies that one *shews himself as,* or *gives himself out as* performing the action of the simple verb.

Rem. *a*. The *i* in first syll. of Pi'ēl is a thinned *a*, cf. Gen. 41. 51; *a* appears in parts after the perf. The final *ē* appears as fixed sound only in imperf. and connected parts; the perf. has often *a*, probably the real vowel of the form, שִׁלַּם Jud. 1. 7. In a very few verbs *e* (*s*ᵉ*ghol*) appears in *perf.*, דִּבֶּר *to speak*, כִּבֶּס *wash*, כִּפֶּר *atone.*

The infin. abs. is generally of form *pa'ēl* like cons. Ex. 21. 36, Jer. 12. 17, but cf. Ps. 118. 18. In some cases first syll. retains the *i*, Lev. 14. 43, 2 Sam. 12. 14, Jer. 44. 21 &c.—Inf. *fem.* Lev. 26. 18, Is. 6. 13, Ez. 16. 52.—With *vav conversive* Pi'ēl is pointed וַיְקַטֵּל § 11. Rem. *a*, no *Dag.* in *Yod.* Cf. § 7, 4, Note *a*.

Denominatives are often formed in the Pi'ēl, as עָפָר *dust*, עִפֵּר *to cast dust.*

Many verbs are found in Pi'ēl of which the Qal does not occur.

In *Pu.* *o* may appear for *u*, Ez. 16. 4, Ps. 72. 20; 80. 11, Ex. 25. 5. In *part. Pu.* initial *m* in a few cases falls away, Ex. 3. 2, 2 K. 2. 10 (Ez. 26. 17 is *perf.*).

Rem. *b*. The syllable *hith* is a stronger reflexive prefix than *hin*, and the Hithpa'ēl less commonly has the passive sense. It has even a pass. of its own in a few cases. Naturally it has *reflexive* sense, Gen. 42. 1.

As in Pi'ēl the final vowel may be *a*, Deut. 1. 37; 9. 8.

Rem. *c*. *Other forms of intensive.* Though the intens. is most naturally formed by doubling the middle consonant, it may be formed in other ways analogous:—

1) By doubling the last stem-letter, *pi'lēl* (*pi'lal*), *pu'lal*, *qiṭlal*, *quṭlal*, as שַׁאֲנַן *to be quiet*, Jer. 48. 11, Job 3. 18; pass. אֻמְלַל 1 Sam. 2. 5, Is. 19. 8, Hos. 4. 3 (Ez. 28. 23, Ps. 88. 17 may be textual errors).

2) By doubling the last two letters, *p*ᵉ*'al'al*, *q*ᵉ*ṭalṭal*, as סְחַרְחַר *to palpitate*, *pass.* חֳמַרְמַר *to be much inflamed.* Ps. 45. 3, § 44.

3) In some stems as *'Ayin Vav* and *Double 'Ayin* §§ 40. 42 doubling the last two letters is equivalent to doubling the whole word (with omission of the weak letter), *pilpel:* as עוּף *fly*, עִפְעֵף *flutter*, גָּל *roll*, גִּלְגֵּל *whirl*, כִּלְכֵּל *sustain*, *pass.* כָּלְכַּל (kolkal) from כּוּל, comp. *click-clack*, *dingdong*.

4) By adding a letter to a stem or by inserting a letter, so that quadriliteral verbs arise, most of which follow the Pi'ēl in the method of inflection, e. g. פַּרְשֵׁז *to spread*, Job 26. 9, כִּרְסֵם *to consume*. Pass. רֻטְפַשׁ Job 33. 25. Ex. 16. 14. Others in *hiph.* Gen. 13. 9. Is. 30. 21.

5) By broadening the vowel *ā* of first syll. into *â*=*ô* § 2, *Pô'ēl*, *pass. Pô'al.* The proper force of this form is *conative*, *qôṭēl to attempt*

to kill. The form is rare in the regular verb, but is often used instead of *Pi'ēl* in verbs *'Ain doubled* § 42. Exx. are שֹׁרֵשׁ *to strike root*, Is. 40. 24, שֹׁפֵט *to contend in judgment*, Job 9. 15, cf. 1 Sam. 21. 3, Is. 10. 13, Hos. 13. 3, Ps. 101. 5 (Baer reads Ps. 69. 4 as *Pu.* in *o*).

---

to break	שָׁבַר	to break in pieces	שִׁבֵּר	to speak	דִּבֵּר
to count	סָפַר	to recount, tell,	סִפֵּר	to seek	בִּקֵּשׁ
to be holy	קָדַשׁ	to sanctify	*Pi.*	to sanctify oneself	*Hithp.*
to be heavy	כָּבֵד	to honour, harden,	*Pi.*	to get honour	*Hithp.*
to be great, grow	גָּדַל	to bring up, magnify	*Pi.*	to magnify oneself	*Hithp.*
to go	הָלַךְ	to walk	*Hithp.*	to hide oneself חבא / סתר	*Hithp.*
no, none	אַיִן	except	כִּי אִם	to rebel	פָּשַׁע

EXERCISE. TRANSLATE.

שִׁמְעוּ שָׁמַיִם כִּי יְהוָה דִּבֵּר בָּנִים גִּדַּלְתִּי וְהֵם פָּשְׁעוּ בִי׃ 2 וְלָמָּה
תְּכַבְּדוּ אֶת־לְבַבְכֶם כַּאֲשֶׁר כִּבְּדוּ מִצְרַיִם [1] וּפַרְעֹה אֶת־לְבָבָם׃
3 הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֱלֹהִים׃ 4 זִכְרוּ אֶת־יוֹם הַשַּׁבָּת לְקַדֵּשׁ
אֹתוֹ׃ 5 אֶת־הָאֱלֹהִים [2] הִתְהַלֶּךְ־נֹחַ׃ 6 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה
מִתְהַלֵּךְ בַּגָּן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם [3] וְאִשְׁתּוֹ מִפְּנֵי יְהוָה׃
7 וְלָאָרֶץ לֹא יְכֻפַּר לַדָּם אֲשֶׁר שֻׁפַּךְ בָּהּ כִּי אִם בְּדַם שֹׁפְכוֹ׃
8 מַה־נְּדַבֵּר וּמַה־נִּצְטַדָּק׃ 9 הָאֶבְיוֹנִים [4] מְבַקְשִׁים מַיִם וָאַיִן׃

[1] Pharaoh. [2] See § 10.4. [3] See אִשָּׁה in Vocab. [4] See note *a*) p. 19.

These are the words which I have spoken. Harden not your heart lest Jehovah thy God be angry. Seek ye my face; thy face will we seek. Walk before me and sanctify yourselves. The asses have been found which thou wentest to seek. I cannot speak to this people for they have hardened their heart. We heard the voice of Jehovah walking in the garden and we hid ourselves from his face. He said unto the woman, Speak, and the woman spoke. Keep yourselves from this great iniquity. And now behold the king walketh (*part.*) before you, and I am old, and I have walked before you from my youth until this day.

§ 27. THE CAUSATIVE, *HIPH'IL, HOPH'AL.*

1. *Hiph'il.* The causative is formed by prefixing the letter *h* with *i* (properly a thinned *a*) to the stem, and expanding the final vowel to *î*, הִקְטִיל.

Rule for inflection. The final *î* is maintained in open syllables, i. e. with vocalic affixes (*a i u*) and has the accent; in shut syll. it becomes *a* in perf., and generally *ē* after the perf. *imp. impv. ut fin. perf.*

In meaning Hiph. is causative of Qal, as פָּקַד *to oversee*, הִפְקִיד *to make one oversee, to entrust to.*

2. *Hoph'al.* The Hoph. is *passive* of the Hiph. in its various senses.

Rem. *a.* The *i* of first syll. appears only in perf., the real *a* elsewhere. The *î* of final syll. is merely an extension of *ē*, which itself has arisen out of *a*. In inf. *i* sometimes remains in first syll., Deut. 7. 24; 28. 48, Jos. 11. 14 &c. The initial *he* may be elided after prep., Num. 5. 22, Is. 23. 11; 29. 15, Am. 8. 4 &c., cf. Deut. 1. 33, Is. 3. 8, Jer. 39. 7. On the other hand the *he* sometimes remains in impf. 1 Sam. 17. 47.

Rem. *b.* *The Jussive.* The Jussive is יַקְטֵל, and with *vav conv.* וַיַּקְטֵל; in 1 *sing.* the *î* generally remains, Am. 2. 9. The Cohort. is אַקְטִילָה. The long imperat. is הַקְטִילָה.

In Hoph'al for *o* there is sometimes *u* in first syll., 2 Sam. 20. 21, 2 K. 4. 32. Imper. in Hoph. twice found, Ez. 32. 19, Jer. 49. 8.

Rem. *c.* The prefixed *h* may be a softened *t*, which appears in a few cases, Hos. 11. 3, Jer. 12. 5, or from *s* or *sh*, an interchangeable sound. Aramean has a caus. *shaqṭēl*, and there are some nouns, though no verbs of this form in Heb. For *h* the other dialects have ' (t=sh=s=h=').

---

to be king, rule	מָלַךְ	to make king	*Hiph.*	to cast	שלך	*Hiph.*
to be just	צָדַק	to justify	*Hiph.*	to destroy	שמד	*Hiph.*
to dwell	שָׁכַן	to place	*Hiph.*	to divide	בדל	*Hiph.*
to remember	זָכַר	to commemorate	*Hiph.*	there is	יֵשׁ	

he will hide his face	יַסְתִּיר פָּנָיו
may he hide his face	יַסְתֵּר „
and he hid his face	וַיַּסְתֵּר „
hide thy face	הַסְתֵּר, הַסְתִּירָה פָּנֶיךָ
hide not thy face	אַל־תַּסְתֵּר „
let me hide my face	אַסְתִּירָה פָּנַי
he will hide his face	הַסְתֵּר יַסְתִּיר פָּנָיו

Rule. The *infin. abs.* expresses the idea of the verb simply, without conditions of person, mode &c.; hence when it precedes the finite verb, there is first the idea bare and then the idea modified; and the effect of the whole is to express with some variety of emphasis *the fact* (not the *quality*) of the action as now predicated in the finite verb.[1]

EXERCISE. TRANSLATE.

אַתָּה הִמְלַכְתָּ אֹתִי תַּחַת דָּוִד אָבִי׃ 2 הִנֵּה פָּנַי בָּעָם הַזֶּה
וְהִשְׁמַדְתִּי אֹתָם מֵעַל־פְּנֵי הָאֲדָמָה׃ 3 וַיַּשְׁכֵּן אֱלֹהִים לִפְנֵי גַן
עֵדֶן אֶת־הַכְּרֻבִים לִשְׁמֹר דֶּרֶךְ עֵץ הַחַיִּים׃ 4 נָתַן אֱלֹהִים מְאֹרוֹת
בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלָּיְלָה׃ 5 וְאָנֹכִי
הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא 6 הִנֵּה רֹאשׁוֹ מֻשְׁלָךְ אֵלֶיךָ
בְּעַד הַחוֹמָה׃ 7 וַיִּשְׁלְחוּ וַיִּקְרְאוּ אֶת־יָרָבְעָם וַיַּמְלִיכוּ אֹתוֹ עַל־
יִשְׂרָאֵל׃ 8 וְהָרָקִיעַ הָיָה מַבְדִּיל בֵּין מַיִם לָמָיִם׃ 9 אַל־נָא
תַּסְתֵּר אֶת־פָּנֶיךָ מֵהָעָם הַזֶּה׃

There is a time to keep and a time to cast away. And he rained fire from heaven upon that city and destroyed it[2] from upon the face of the ground. Justify not the wicked. Let me hide my face from this evil people for they have done-corruptly (*hiph.*) before me upon the earth. The king said, Cast his head unto us over[3] the wall; and they cast his head unto them. For he will surely-rain (*inf. abs.*) fire from heaven upon that evil city and will destroy it[2] and it shall not be remembered more for ever. I have been cast upon thee. They went down unto the city to fight against it, but they could not destroy it. Rᵉ'ûbēn said, Spill not blood, cast him into this pit which *is* in the wilderness; and they stripped Yôsēph and cast him *into* the pit (*acc.* term.), and the pit *was* empty.

---

[1] When the inf. abs. *follows* force seems given not to the prediction of the action, but to the action predicated.

[2] אֵת suff. § 49.

[3] בְּעַד.

§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

	simple		*intensive*			*causative*	
	qal	niph.	pi'ēl	pu'al	hithp.	hiph.	hoph.
	act.	*reflex.*	*act.*	*pass.*	*reflex.*	*act.*	*pass.*
perf.	קָטַל	נִקְטַל	קִטֵּל	קֻטַּל	הִתְקַטֵּל	הִקְטִיל	הָקְטַל
imperf.	יִקְטֹל	יִקָּטֵל	יְקַטֵּל	יְקֻטַּל	יִתְקַטֵּל	יַקְטִיל	יָקְטַל
imper.	קְטֹל	הִקָּטֵל	קַטֵּל		הִתְקַטֵּל	הַקְטֵל	
inf. cons.	קְטֹל	הִקָּטֵל	קַטֵּל	קֻטַּל	הִתְקַטֵּל	הַקְטִיל	הָקְטַל
inf. abs.	קָטוֹל	הִקָּטֹל	קַטֹּל	קֻטֹּל	·	הַקְטֵל	הָקְטֵל
part. act.	קֹטֵל		מְקַטֵּל		מִתְקַטֵּל	מַקְטִיל	
part. pass.	קָטוּל	נִקְטָל		מְקֻטָּל			מָקְטָל

1. The names Niph'al, Pi'ēl &c. indicate *what vowels* verbs have in the perfects of these parts.

The *i* in first syll. of Pi'ēl and Hiph'îl is a thinned *a*, which shews itself in all parts after the perf.; and even the *ē* and *î* of second syll. seem to have arisen out of *a*.

2. The imperfect may be considered the part regulative of the imperat. and infin. cons., and these three parts end alike, and after the Niph. the participle also agrees.

The imperf. *ends like the perf.* after Niph.; and in Niph. it ends in *ē*.[1]

To this rule that the imperf. imper. and inf. cons. end alike there is, first, the known exception of the Qal of intrans. verbs, in which infin. cons. usually adopts *o*, though the other two are in *a*; and second, the Hiph. imper. agrees of course, not with the ordinary, but with the *jussive* imperf., and ends in *ē*.

3. The infin. abs. has *o* in the last syll. except in Hiph. and Hoph. where it has *e*; though see Rem. *a* § 26 on infin. abs. Pi'ēl.

4. The punctuation of the preformative letters of the imperf. is *i* (or *a*) in Qal, and elsewhere vocal shᵉva. If the part begins with *h* the preformative letter displaces the *h* and takes its vowel. § 9.

---

[1] Perhaps it is practically simpler for the learner to assume the *infin. cons.* as the base of the parts after the perf., and what is said above of the imperf. may be applied to it.

5. The passives usually have no imperative.

6. After Niph. the preformative letter of the participle is *m*, pointed as the preform. of imperf. (This *m* is possibly the pron. *mi* "who" used relatively.)

7. Finally it is of much consequence that the learner, before quitting the regular verb, should well remember these points: where the first radical has shva vocal under it (2 pl. perf., inf. cons., imper. Qal); where the 2nd rad. has shva vocal (all parts with vocalic affixes *a i u*); where the 1st rad. has shva silent (at the end of a syll., imperf. Qal, perf., part. Niph., all Hiph. Hoph.); where the 1st rad. is doubled (imperf. Niph. and parts); where 2nd rad. is doubled (Pi. Pu. Hithp.);—these and such points are of importance in the irregular verbs.

EXERCISE: PARSE.

כָּתַבְתִּי, כֹּתְבִים, כְּתוּבִים, תִּכְתֹּב, יִכָּתֵב, שְׁמֹר, נִשְׁמַר, נִשְׁמֹר,
הִשָּׁמֵר, מְשַׁמֵּר, יְרַדֵּף, אֶשְׁבֹּר, אֲשַׁבֵּר, מַזְכִּיר, הַמְשֵׁל, רַדֵּף,
הָשְׁבַּר, זָכוֹר, תַּמְשִׁילוּ, תִּשְׁקְלִי, שְׁקֹל, שְׁכַב, מֹלֶכֶת, יַמְטִיר,
יִפָּקֵד, מִסְתַּתֵּר, יְקַדֵּשׁ, תִּלְבַּשְׁנָה, תְּבָרֵכְנָה:

§ 29. SECOND DECLENSION.

1. The words embraced under the first declension were chiefly concrete words, having a resemblance in form to the *perfect* of verbs. A very large class of nouns have an affinity in form with the *imperfect*, that is with the abstract noun at the base of that form. They are thus themselves chiefly abstract nouns. They are properly monosyllables, but are pronounced and spelled as dissyllables through the slipping in of a furtive vowel between the last two radicals.

	A class	I class.	U class.	
1)	קַטְל *qaṭl*	קִטְל *qiṭl*	קֻטְל *qoṭl*	primary form
2)	קָטְל *qaṭl*	קֵטְל *qēṭl*	קֹטְל *qōṭl*	under the tone
3)	קֶטֶל *qéṭel*	קֵטֶל *qḗṭel*	קֹטֶל *qṓṭl*	present form.

The words are monosyllables with a short vowel of one or other of the three classes after the first radical. Under the tone the vowels *i o* became *ē ō*, § 6. 2; and a few words have remained in this condition, as גֵּיא *valley,* נֵרְדְּ *nard,* קֹשְׁטְ *truth.* But there was, as in other languages,[1] a natural tendency to separate two final consonants by a furtive vowel, and a slight *e* (ṣᵉghol) slid in after the second letter. The words thus became dissyllabic, though the tone-syllable remained the same, now the *penult.* The furtive *e* by a species of attraction depressed the primary *a* of first class also to *e.* The dilated form of the words thus appears only when the third letter is final.

A smaller number of words had the short vowel after the second radical as *qṭal, qṭil, qṭol,* under the tone *qṭal qṭēl qṭōl,* קְטַל קְטֵל קְטֹל. These forms are chiefly retained by verbs and enter into the imperf. and related parts.

From the furtive ṣᵉghol the words are often called *ṣegholates,* and according to the class of their primary short vowel *a i o,* ṣegholates of *first, second* or *third* class.

From the presence of weak letters the ṣᵉghols may be obscured, but *the invariable sign of this class of word is the accent on the penult.*

Rules for declension. 1) The cons. state is, of course, like the absolute.

2) With all inflectional additions except the plural, the word appears in its primary monosyllabic form, *qaṭl, qiṭl, qoṭl.*

3) The plural both mas. and fem. assumes the form of a word of first declension, with pretonic *ā*, *qᵉṭālîm, qᵉṭālôth,* as if from the form *qṭal.* When the pretonic *ā* becomes lost, the primary vowel is resumed, *qaṭlê. qiṭlê* &c.

---

[1] Comp. alarm and alarum; Gaelic tarbh=tárabh, Dutch Delft=Déleft &c.

	A class.	I class.	U class.
abs. sing.	מֶ֫לֶךְ king	סֵ֫פֶר book	בֹּ֫קֶר morning
cons.	„	„	„
light suff.	מַלְכִּי	סִפְרִי	בָּקְרִי
heavy suff.	מַלְכְּכֶם	סִפְרְכֶם	בָּקְרְכֶם
abs. du.	מַלְכַּיִם	סִפְרַיִם	בָּקְרַיִם
cons. du.	מַלְכֵּי	„	„
abs. pl.	מְלָכִים	סְפָרִים	בְּקָרִים
cons. pl.	מַלְכֵי	סִפְרֵי	בָּקְרֵי
light suff.	מְלָכַי	סְפָרַי	בְּקָרַי
abs. sing. fem.	מַלְכָּה	סִפְרָה	בָּקְרָה
suff.	מַלְכָּתִי	„	„
abs. plur.	מְלָכוֹת	סְפָרוֹת	בְּקָרוֹת
suff.	מַלְכוֹתַי	„	„
cons. pl.	מַלְכוֹת	סִפְרוֹת	בָּקְרוֹת

2. *Feminines with ṣegholate ending.* According to Rem. *b.* § 16 the *fem.* is many times made by simply appending *t* to the mas. This is most easily done when the mas. ends in a vowel sound or in a single consonant preceded by a tone-long vowel, but it is occasionally done even when a pure long vowel precedes. The words then end in two consonants and contract the long vowels of the mas. to their corresponding short, except that even *ē* becomes *a;* in this way terminational forms arise like *qaṭl qiṭl qoṭl,* which, precisely as these do, resolve themselves into dissyllables, when without inflectional additions.

mas.	(מַמְלָךְ)	קָטֵל	גְּבִיר	מֵינִיק	נְחוּשׁ	קָטוּר
fem.	מַמְלָכָה	קְטֵלָה	גְּבִירָה	&c.	נְחוּשָׁה	קְטוּרָה
or	(מַמְלַכְתְּ)	(קְטַלְתְּ)	(גְּבִרְתְּ)		(נְחֻשְׁתְּ)	(קְטֹרְתְּ)
abs., cons.	מַמְלֶכֶת	קְטֶלֶת	גְּבֶרֶת		נְחֹשֶׁת	קְטֹרֶת
suff.	מַמְלַכְתִּי	קְטַלְתִּי	גְּבִרְתִּי		נְחֻשְׁתִּי	קְטָרְתִּי
plur.	מַמְלָכוֹת	קְטֵלוֹת	גְּבִירוֹת		נְחוּשׁוֹת	&c.
cons.	מַמְלְכוֹת	„	„		„	„

1. Many of these words have the fem. of the more ordinary form, and this is generally used in the absolute.

2. The ṣegholate form is generally employed in the construct

and with suffixes, and sometimes also in the abs.; and some words seem to use only the segholate form.

3. In general the plurals are formed regularly from the ordinary fem. or from what would be the ordinary fem. if it were found. Consequently the original *mas.* must be carefully attended to.

Rem. *a.* By § 22. Note segholates of 1st class, having the *a* sound, are from transitive verbs, and those with *i o* from intrans. verbs. This law does not apply to the infinitives which end like their imperfects, in which the characteristic vowel stood in connexion with the preformative, § 22. Note p. 59. In a great many of 1st class in nouns and in *all* infin. of form *qṭal* the *a* has been thinned to *i*, and the inflected forms coincide with those of 2nd class. Some words have both vowels. See Add. Notes to 2nd Declens.

Rem. *b.* For *i* the alternative *e* sometimes appears; and also *u* for *o*.

Rem. *c.* Compare the cons. du. with cons. plur.; the latter has half open syll. § 6. 2 e. The du., however, sometimes has pretonic *ā* like the plur.

Rem. *d.* The word *nᵉḥosheth* shews that the termination *t* shifts the accent just like *āh* (ath), of which it is therefore probably a contraction.

WORDS FOR PRACTICE.

way	דֶּרֶךְ	righteousness	צֶדֶק *i*	valley	בִּקְעָה	ear	אֹזֶן
knee	בֶּרֶךְ *i*	image	צֶלֶם	foot	רֶגֶל	greatness	גֹּדֶל
boy	יֶלֶד	thrashing floor	גֹּרֶן	midst	קֶרֶב *i*	vow	נֶדֶר
girl	יַלְדָּה	vineyard	כֶּרֶם	silver	כֶּסֶף	wisdom	חָכְמָה
soul	נֶפֶשׁ *f.*	memory	זֵכֶר	ransom	כֹּפֶר	tribe	שֵׁבֶט
food	אָכְלָה	horn	קֶרֶן	holiness	קֹדֶשׁ	mantle	אַדֶּרֶת
kingdom	מַמְלָכָה	war	מִלְחָמָה	nurse	מֵינֶקֶת *i*	maid	שִׁפְחָה

a holy hill הַר קֹדֶשׁ *my holy hill* הַר קָדְשִׁי

an idol of silver אֱלִיל כֶּסֶף *my idol of silver* אֱלִיל כַּסְפִּי

his weapons of warfare כְּלֵי מִלְחַמְתּוֹ

Rule. A suffix defining a compound expression is appended to the last word of the expression.

EXERCISE. TRANSLATE.

My king. Our kings. His books. Her righteousness. Our knees (*du.*) Thy feet (*du.*). Our horn. Their silver. My way

is hid (*perf. fem.*) from my God. For all flesh had corrupted his way upon the earth. And God created man in his image, in the image of God he created him. And your ways are not my ways. And all the people bowed-down upon their knees before their king. Let thine hand-maid speak in the ears of the king. I have set[1] my king upon Zion[2] my holy hill. God ruleth over the nations, God sitteth upon his holy throne. The face of Jehovah is against[3] the wicked to cut off (*hiph.*) their memory from the earth. And now inhabitant of Jerusalem and man of Judah judge between me and my vineyard.

Her mantle. Her mistress. His kingdom is an everlasting kingdom (k. of eternity). And they hid (*hiph.*) the boy and his nurse from the face of the queen. I will cut off their bow and all their weapons of warfare.

[1] נָסַךְ. [2] צִיּוֹן. [3] בְּ.

§ 30. THIRD DECLENSION.

1. Besides the words resembling the perfect which form the chief elements of the first declension and the nouns having affinity with the imperfect and infinitive forming the second, there is another formation which along with the words that follow it may be called a *third declension.* This is the *act. participle* Qal, *qôṭēl,* probably a later development and not found in all verbs.

Third declension. The type of this declension is the *act. part.* Qal; and the declension comprises all words, whether participles or nouns, ending in *ē* (çere) with a vowel unchangeable (by nature or position) in the place of the pretone.

Rules for inflection. 1) In words of this class the verbal law of inflection is followed, that is, with vocalic additions the vowel in the tone, the *ē*, is lost.

2) With consonantal additions the *ē* being thrown into an unaccented shut (half open) syllable, becomes the short vowel, i. e. *e* or *i; i* particularly with *labials.*

abs.	קֹטֵל	מְקַטֵּל	מַקֵּל	מִסְפֵּד	שֵׁם
cons.	קֹטֵל	מְקַטֵּל	מַקֵּל	מִסְפַּד	שֵׁם
vocalic suff.	קֹטְלִי	מְקַטְּלִי	מַקְלִי	מִסְפְּדִי	שְׁמִי
conson. suff.	קֹטֶלְךָ	מְקַטֶּלְךָ	מַקֶּלְכֶם		שִׁמְךָ

2. A few monosyllabic words in *ē* attach themselves to this declension, the chief being בֵּן *son,* and שֵׁם *name,* which are irregular in the plural.

Rem. Words of the participial form retain *ē* in cons., and generally other words. Those of forms *mispēd, marbēç* usually take *a*; and *a* in first syll. of the latter form is thinned to *i* in the hurried cons., מַרְבֵּץ. In gutt. forms *qoṭalkha* appears. See additional notes to third Declens.

3. Many nouns are formed in Hebrew by prefixing to the stem the letter *m* (comp. Greek ending *ma*). This *m* is probably connected with the pronoun *mā* "what". The two most common forms of such words are those with vowels *i—ā*, as מִשְׁפָּט *judgment,* and *a—ē*, as מַרְבֵּץ *stall.* The words express:

1) The *place* where the action is done, as מַרְבֵּץ *stall,* from רָבַץ *to lie;*

2) the *instrument* with which it is done, as מַפְתֵּחַ *key* from פָּתַח *to open;*

3) or more generally any embodiment of the action, as מַלְקוֹחַ *plunder,* from לָקַח *to take.*

WORDS FOR PRACTICE.

elder	זָקֵן	priest	כֹּהֵן	moon	יָרֵחַ	altar	מִזְבֵּחַ
mourning	מִסְפֵּד	judgment	מִשְׁפָּט	stall	מַרְבֵּץ	plunder	מַלְקוֹחַ
child	עוֹלֵל	child	עוֹלַל	key	מַפְתֵּחַ	fork	מַזְלֵג
one who curses	מְקַלֵּל	frog	צְפַרְדֵּעַ	dumb	אִלֵּם	blind	עִוֵּר

Exercise. Write the above words in cons. sing. and with a vocalic and consonantal suff., observing which of them are of first declens.; and translate:

This *is* my son and these *are* my son's sons. He sent the frogs upon all the land. All his prophets are dumb dogs they cannot bark. And the inhabitants of the earth shall go in that day like the blind and their blood shall be poured out like the dust. The

children of Israel ate the passover with (and) their staff in their hand. Behold the head of thine enemy who sought thy life (soul). The mourning of the dead *shall be* in all vineyards. These are the statutes and the judgments which ye shall keep in the land whither[1] ye *are* crossing, thou and thy son and thy son's son. Their land swarmed-with frogs (*acc.*) in the chambers of their kings.

[1] See Vocabulary under "who".

§ 31. VERBAL SUFFIXES.

VERBAL SUFFIXES TO HIPH'IL.

PERF.	הִקְטִיל	INFIN. CONS.		הִקְטַלְתָּ
1. *s. c.*	הִקְטִילַנִי	הַקְטִילִי (subj.) הַקְטִילֵנִי (obj.)		הִקְטַלְתַּנִי
2. *s. m.*	הִקְטִילְךָ	הַקְטִילְךָ (sub. and obj.)		—
„ *f.*	הִקְטִילֵךְ—לָךְ	„		—
3. *s. m.*	הִקְטִילוֹ	„	PARTIC.	הִקְטַלְתּוֹ
„ *f.*	הִקְטִילָהּ	„	מַקְטִיל	הִקְטַלְתָּהּ
1. *pl. c.*	הִקְטִילָנוּ	הַקְטִילֵנוּ	מַקְטִילִי	הִקְטַלְתָּנוּ
2. *pl. m.*	הִקְטִילְכֶם	&c.	&c., mostly as	—
„ *f.*	הִקְטִילְכֶן	as noun	the noun	—
3. *pl m.*	הִקְטִילָם			הִקְטַלְתָּם
„ *f.*	הִקְטִילָן			הִקְטַלְתָּן
IMPERF.	יַקְטִיל	IMPER. AS IMPF.		יַקְטִילוּ
1. *s. c.*	יַקְטִילֵנִי	הַקְטִילֵנִי		יַקְטִילוּנִי
2. *s. m.*	יַקְטִילְךָ—לֶךָּ	—		יַקְטִילוּךָ
„ *f.*	יַקְטִילֵךְ	—		יַקְטִילוּךְ
3. *s. m.*	יַקְטִילֵהוּ—לֶנּוּ	הַקְטִילֵהוּ		יַקְטִילֻהוּ
„ *f.*	יַקְטִילֶהָ—לֶנָּה	הַקְטִילֶהָ		יַקְטִילוּהָ
1. *pl. c.*	יַקְטִילֵנוּ	הַקְטִילֵנוּ		
2. *pl. m.*	יַקְטִילְכֶם	—		
„ *f.*	יַקְטִילְכֶן	—		
3. *pl. m.*	יַקְטִילֵם	הַקְטִילֵם		יַקְטִילוּם
„ *f.*	יַקְטִילֵן	הַקְטִילֵן		יַקְטִילוּן

The pronominal suffixes to the verb almost always express the direct object or *accus.*, rarely the indirect or *dat.*

The suffixes do not express reflexive action; we cannot express *I killed myself* by suff.; either the reflex. verb, or

the simple verb with some circumlocution for *self,* must be used.

The following principles will be found sufficient:

1. Before the suffixes verbal forms altered or rubbed off are restored; 3 fem. s. *āh* becomes *ath* (§ 16 Rem. *b*); 2 fem. s. *t* becomes *ti,* and 2 mas. pl. *tem* becomes *tum,* (§ 12 Rem. *b*), though the weak *m* disappears.

2. Verbal forms ending in a vowel append the suffixes in their shortest consonantal form (*ni, ka, k, v, hu, ha, nu, kem, ken, m, n* § 12) immediately to the vowel termination.

3. In forms having no apparent vowel termination a helping vowel is used:

1) The suff. *ka kem ken*, as in nouns, have reduced the helping vowel to a mere shᵉva, § 19.

2) All the other suff. have a full vowel. Now the verb had originally *three* vowels both in the perf. and imperf. In the *perf.* the final vowel was *a*, and hence with suff. to the perf. the helping vowel sound is *a*.

3) In the *imperf.* some more indefinite sound ended the form (*e* or *u* perhaps) and this appears as *ē* with suff. to the imperf.

The *imperat.* follows the imperf.

4) The *inf. cons.* takes the suffixes of the *noun.*

4. *Effect of suff. on preceding vowels.* 1) The perf. Qal of all forms, and imperf. and imper. Qal in *a*, follow words of the *first declension,* preserving the tonic and losing the pretonic vowel when it is changeable, § 18. In open pretonic syllables *ă* becomes *ā* § 6. 2.

2) The infin. cons. and imper. Qal follow the *second declension,* the form *qᵉṭōl* being a segholate of *third* class. (The imper. of the form קְטַל follows the *first declens.* See above 4. 1.)

3) All other parts of the verb (ending in *ē* or *ō*) follow the verbal law, that is, with vocalic additions lose the tonic vowel, and may be said to follow the *third declens.* § 30.

5. In the imperf. between the accented helping vowel and the suffixes *ni nu* of 1st pers., *hu ha* of 3 pers. s., and

ka of the pausal *éka* of 2 mas. s., the letter *n*, having demonstrative force, is often inserted, and this by its union with the conson. of the suff. gives rise to forms *enni* (anni) *ennu, ennu ennah, ekka* (for *enhu, enha, enka*). Occasionally forms appear in which the union of the *n* with the following letter has not yet taken place.

Rem. *a*. On Perf. See remarks on nominal suffixes, § 19. In 3 fem. sing. the termination *ath* retains the tone except with heavy suffixes. The suff. of 2 fem. s. is oftener *ēkh;* comp. Jud. 4. 20, 1 Sam. 25. 32, Ezek. 27. 26, Mic. 4. 9 with Is. 54. 6, 60. 9. In 3 *pl. m.* מוּ— Ex. 15. 10; 23. 31. Once 3 *s. m.* *tāhu* for *to*, Ezek. 43. 20.

Rem. *b*. On Impf. In the Impf. and related parts the sounds *eni*, *enu* of 1 p., and *em*, *en* of 3 p., may become in pause or under special phonetic influences, *ani*, *anu*, *am*, *an* (see § 10. 5 Rem.), cf. Gen. 19. 19; 29. 32, Ex. 29. 30, Deut. 7. 15. Suff. of 3 *pl. m.* in מוּ—, Ex. 15. 7, 9 &c, Ps. 2. 5; 21. 10, 13 &c. Exx. of *enni* (anni) Gen. 27. 19, 31, Jer. 50. 44; of *ekka* Gen. 26. 3; 49. 25; of *ennu* Gen. 9. 5; 28. 22; 49. 9, 19, cf. 3. 15; of *ennah* Gen. 31. 39; 6. 16; 18. 15; 15. 8; Hos. 2. 5. In some cases the *n* is not assimilated, Jer. 22. 24, Ex. 15. 2, Deut. 32. 10. In other cases *pl.* in וּן— is base of the form, Prov. 1. 28, Ps. 63. 4, Is. 60. 7, Jer. 2. 24; 5. 22, cf. Job 19. 2.—The 2 and 3 *pl. fem.* assume with suff. the form of 2 *pl. m.*, Jer. 2. 19.

Rem. *c*. The infin. cons. uses the *verbal* suff. of 1 p. s. to denote the object, *me;* but in the other persons the *nominal* suff. alone are used to express both object and subject (*him* and *his*).

The suff. to the participle are also those of the *noun*, though in the *singular* of partt. verbal suff. are also used in poetry, Gen. 4. 14, 15, Ps. 18. 33.

The infin. cons. with suffixes *ka kem ken* occasionally appears of the form *qᵉṭolkha* instead of *qoṭlᵉkha*, Gen. 2. 17; 3. 5, cf. Deut. 27. 4; 29. 11. The inf. קְטֹל is inflected קָטְלִי, § 29 Rem. *a*, Gen. 19. 33.

Rem. *d*. The demonstrative *n* is occasionally seen in imperat. and perhaps a single time in the perf. and part., Gen. 30. 6.

It may be repeated (*foot note* p. 17), that with suff. the first syll. of infin. cons. is half open; and that on the contrary the prep. לְ unites with it so closely as generally to form a shut syllable. The imper. is also half-open.

---

when he kept בְּשָׁמְרוֹ	*when the man kept* בִּשְׁמֹר הָאִישׁ
before he kept me	לִפְנֵי שָׁמְרוֹ אֹתִי
before the man kept me	לִפְנֵי שְׁמֹר הָאִישׁ אֹתִי
when I kept the man כְּשָׁמְרִי אֶת־הָאִישׁ or „	כַּאֲשֶׁר שָׁמַרְתִּי
until I keep the man „ עַד שָׁמְרִי or „	עַד אֲשֶׁר אֶשְׁמֹר

Rule 1. The *infin. cons.* has the government of its verb and may take suffixes and prefixes. The usual order is infin., subject, object.

Rule 2. Instead of the infin. cons. with preposition the finite form may be used with a conjunctional expression formed of the prep. and relative.[1]

EXERCISE: TRANSLATE.

שְׁמַרְתַּנִי, שְׁמַרְתִּיךָ, וּשְׁמָרוֹ, לִשְׁמָרְךָ, וּלְשָׁמְרָהּ, שָׁמְרֵנִי, וַיִּשְׁמְרֵנִי, וַיַּלְבִּשֵׁנִי, תִּשְׁמְרֵם, וְאֶשְׁמְרֶנָּה, יִשְׁמְרֵהוּ, תִּשְׁמְרֶךָּ; שְׁפָטוּנִי, שְׁפָטוּם, בְּשָׁפְטְךָ, שָׁפְטֵנִי; זְכַרְתֶּם, אֶזְכְּרֶנָּה, וַיִּזְכְּרֶהָ, יִזְכְּרוּנִי, כְּהַזְכִּירוֹ, הַזְכִּירֵנִי, גְּנַבְתֶּם, גְּנָבוּךָ; וְקִבֶּצְךָ, קִבְּצָם, וְקִבַּצְתִּים, וּמְקַבְּצָיו, בְּקַבְּצִי, אֲקַבְּצֵךְ, יְקַבֶּצְךָ׃

I have gathered thee. I will gather her from the sides of the earth. And thou shalt keep me in thy way. Keep thou him. Before she kept the man. These are the generations of the heavens and the earth in the day of their creating (*niph.*). Judge me according-to my righteousness. Bury me not in Egypt, but I will lie with my fathers and thou shalt bury me in their burying-place. Make-me-tread[1] in the path of thy commandments for in it I delight. Jehovah shall keep thee from all evil, he shall keep thy soul. What is man that thou rememberest him or (and) the son of man that thou visitest him? Thy word[2] is proved and thy servant loveth it. Before he cut off all flesh by the waters of the flood. He promised to mention him before the king of the land.

[1] דָּרַךְ *hiph.* [2] אִמְרָה.

§ 32. IRREGULAR OR WEAK VERBS.

1. The word פעל *to do* was used as a paradigm by the older Grammarians. Now the first letter of this verb being *Pe,* the first letter of any verb was called its *Pe;* and in like manner the second letter was called its *ʿAyin*, and the third its *Lamed.* This mode of designation is employed in *weak verbs.*

---

[1] Prepositions are really *nouns* in the cons. state.

A weak verb is a verb which has one or more of its three stem letters a weak letter. The weak letters are the *Gutturals*, the *Quiescents* and *Nun*, i. e. the letters א ה ח ע ר ן י ו. Thus such a verb as נפל is called a *Pe Nun* verb; ילד a *Pe Yod* verb; קום a *'Ayin Vav* verb; שמע a *Lamed Guttural* verb, and the like. The letters *'Aleph* and *He* being gutturals at the beginning of a word and quiescents at the end have a double nomenclature, thus גלה is a *Lamed He*, but הלך a *Pe Gutt.*, מצא a *Lam. 'Aleph*, but אסף a *Pe Gutt.* In a few verbs *'Aleph* quiesces when first radical, as in אמר, these are called *Pe 'Aleph* verbs. If a verb have more than one weak letter it is called after all the classes whose peculiarities it shares, ידה a *Pe Yod* and *Lam. He* verb. A verb like גלל whose second and third letters are the same is called a *Double 'Ayin* verb.

DESIGNATE THE CLASSES OF THESE VERBS.

קרא, אכל, שׁלח, שׂחט, שׁאף, בין, ילד, ישׁע, בקשׁ, רום, ברך, עבר, שׁקל, נחה, נחם, נגף, רעע, קלל, בוא, סבב, קרע, רדף, ירא, ירה;

§ 33. PE NUN VERBS.

The letter *n* in Hebrew shews the same kind of feebleness that it has in other languages, when it is not sustained by being followed by a full vowel its sound is apt to be lost in that of the consonant after it, *in-licio = illicio; yin-gash = yiggash.*

1. When *n* stands at the end of a syllable (imperf. Qal, perf. and part. Niph., Hiph., Hoph.) it is assimilated to the next consonant, which is doubled, יִנְפֹּל=יִפֹּל, הִנְפִּיל=הִפִּיל (*yin-pol=yippol, hinpîl=hippîl*).

2. When *n* not having a full vowel of its own begins a word (imper., inf. cons. Qal) it often falls away altogether, as גַּשׁ for נְגַשׁ (*gash* for *n'gash*).

3. When *n* falls away in infin. cons. this form assumes the fem. termination *t*, becoming a segholate noun having *i* when inflected (§ 29. Rem. *a*), as גֶּשֶׁת, גִּשְׁתִּי.

Rem. The *n* initial does not usually fall away in verbs imperf. in *o*; and hardly ever in 2 pl. perf. in any verb. In many cases, esp. in later style the *n* is not assimilated, Deut. 33. 9, Is. 58. 3, Jer. 3. 5.— The root נָגַשׁ used as Par. is a defective verb really, see final Note § 45.

The *n* is not usually assimilated in verbs *'Ayin Gutt.*, except niph. of נָחַם *to repent*, and occasionally נָחַת *to descend.*

4. The verb נָתַן *to give* assimilates its final *n* also in perf. and infin. cons. It has *ē* in imperf. and imper., יִתֵּן, תֵּן. Inf. cons. is תֵּת, תִּתִּי (תִּתְּנִי תֶּנֶת).

The verb לָקַח *to take* assimilates the liquid *l* as if it were *n* (in Qal, Hoph.), as impf. יִקַּח for יִלְקַח.

5. *Nouns from Verbs* פ״ן. Nouns with *m* preformative are of the form מַתָּן, as מַפָּל *offal*, מַכָּה *stroke.*

---

to deliver נצל *Hi.*	to tell נגד *Hi.*	to vow נדר	to fall נפל
to approach נגשׁ	to touch נגע	to set נצב *Hi.*	to look נבט *Hi.*
to smite נגף	to deceive נשׁא *Hi.*	to kiss נשׁק	

EXERCISE. TRANSLATE.

תֵּן, קְחוּ, נְפֹל, הִגַּנְתָּ, אַפִּיל, הִצַּלְתָּ, מַצִּיל, וַיִּנָּצְלוּ, תְּנָה, תַּצִּילֵם,
תִּגְּעוּ, נְגֹף, הֻגַּד, הַגִּידוּ, תַּבֵּט, לִנְפֹּל, לָגֶשֶׁת׃

הַצִּילֵנִי מִדָּמִים אֱלֹהֵי תְּשׁוּעָתִי וּלְשׁוֹנִי תַּגִּיד צִדְקָתֶךָ׃ 2 כִּי תִדֹּר
נֶדֶר לַיהוָֹה אַל־תְּאַחֵר לְשַׁלְּמוֹ׃ 3 יִרְאוּ אֹיְבָיו מִגֶּשֶׁת אֵלָיו׃
4 הַבֶּט־נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים׃ 5 וַיַּפֵּל יְהוָֹה תַּרְדֵּמָה
עַל־הָאָדָם וַיִּקַּח אַחַת מִצַּלְעֹתָיו וְהַצֵּלָע אֲשֶׁר לָקַח בָּנָה לְאִשָּׁה׃
6 אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּ עִמָּדִי הִיא נָתְנָה־לִּי[1] מִן־הָעֵץ׃
7 אָמַר יְהוָֹה אֶל־אַבְרָם[2] הִתְהַלֵּךְ בָּאָרֶץ לְאָרְכָּהּ וּלְרָחְבָּהּ כִּי לְךָ
אֶתְּנֶנָּה וַיִּפֹּל אַבְרָם עַל פָּנָיו׃ 8 חָלַם יַעֲקֹב וְהִנֵּה סֻלָּם מֻצָּב
אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה׃

[1] See § 7 note on *dag. forte conjunct.* p. 19. [2] Abram.

Give thou. I will not give my silver and my gold. Tell it not in Gath. Look not (*f.*) after thee lest God smite thee. Deliver me for thou art my salvation. Give ye glory to Jehovah. When

I gave the woman to the man for wife. I will deliver thee and thy tongue shall tell-of my righteousness. The serpent deceived her and she took of the tree and gave to her husband. They feared to draw near lest they should be smitten before the kings. Thou hast caused a deep-sleep to fall upon me. And he brought near the man and he took him in his arms and kissed him (*dat.*).

§ 34. PE GUTTURAL VERBS.

See the rules for Gutturals § 8.

1. By 2nd rule of Gutt. a gutt. requires a *ḥaṭeph* for simple shva vocal (2 pl. perf., imper., infin. cons., Qal).

2. By 1st rule Rem. *a*, *i* before gutt. becomes *e*, and by 2nd rule the short vowel repeats itself under the gutt. in a *ḥaṭeph* corresponding to itself. Thus:

niph.	נִקְטַל	in gutt.	נִחְטַל	and then	נֶחֱטַל
hiph. perf.	הִקְטִיל	"	הִחְטִיל	"	הֶחֱטִיל
hiph. inf.	הַקְטִיל	"		"	הַחֲטִיל
hoph.	הָקְטַל	"		"	הָחֳטַל
impf. qal.	יִקְטַל	"	יִחְטַל	"	יֶחֱטַל
	יַקְטֹל	"		"	יַחֲטֹל

3. By 4th rule of Gutt. the gutt. cannot be doubled, but, remaining single, causes the preceding short vowel to become its tone-long (parts connected with impf. Niph.), הֵחָטֵל=הִקָּטֵל.

Rem. *a*. In Active verbs (impf. in *o*) the primary *a* appears with the preformative (Note p. 59), as יַעֲמֹד, and *i* in Stative verbs, as יֶאֱהַב. With initial א the *i* appears even with impf. in *o*, as יֶאֱסֹף; but when rapidly pronounced (as at a distance from the tone) the sounds ֶ ֱ become ַ ֲ in the 1st Gutt. verb, Gen. **27**. 41, Numb. **3**. 6, Jer. **15**. 14.

Rem. *b*. The harder gutturals, while they always depress the vowel (*i*, *u* to *e*, *o*), often keep simple shva at the end of the syllable, as יֶחְכַּם *he will be wise*. Exceptionally *a* appears in *niph.*, Gen. 31. 27.

Attention should be directed to the half-open syllables in this verb, e. g. in forms ending in *a i u*; e. g. יַעֲמֹד *pl.* יַעַמְדוּ=יַעַֽמְדוּ, § 6. 2. *d*, *e*, cf. *Note* p. 17.

to dream חלם	to leave עזב
to pass, cross עבר	to serve, till עבד
to withdraw, refrain רחק	to love אָהֵב
to be wise חכם	to stand עמד
to embrace חבק	to sin חטא
to take אחז	to bind חבשׁ
to slay הרג	to count חשׁב
to be strong חָזַק, אָמֵץ	to believe אמן *Hi.*

EXERCISE. TRANSLATE.

וַנַּחַלְמָה חֲלוֹם בְּלַיְלָה אֶחָד אֲנִי וָהוּא׃ 2 וַיַּעֲזֹב כָּל־אֲשֶׁר לוֹ בְּיַד
יוֹסֵף׃ 3 הִנֵּה שְׁנֵי הַמְּלָכִים לֹא עָמְדוּ לְפָנָיו וְאֵיךְ נַעֲמֹד אֲנָחְנוּ׃
4 וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וַיַּעֲבֵר רוּחַ גְּדוֹלָה עַל־הָאָרֶץ׃ 5 חֲזַק
וֶאֱמָץ כִּי אַתָּה תַּנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי
לַאֲבוֹתָם לָתֵת לָהֶם׃ 6 וְאַבְרָם הֶאֱמִין בַּיהוָה וַיַּחְשְׁבֶהָ לּוֹ
צְדָקָה׃ 7 תֻּנָּה־לָּנוּ אֶת־הָאָרֶץ הַזֹּאת וְאַל־תַּעֲבִרֵנוּ אֶת־הַנָּהָר׃
8 שְׁלָחַנִי יְהוָה לַחֲבֹשׁ לְנִשְׁבְּרֵי לֵב׃

Abraham saw a ram taken by (in) his horns. And there shall be mourning in all vineyards for I will pass in thy midst saith (*perf.*) Jehovah. Pass not the river lest ye be smitten before your enemies. Jehovah will not permit (give) them (*acc.*) to pass the river. Our land shall not be tilled for our enemies shall stand in the midst-of-her. Let me cross the river that I may make this people inherit the land which Jehovah sware unto their fathers to give them. Bilʿām said unto the she-ass, Would-there-were[1] a sword in my hand for now I would slay thee (*perf.*). They said unto him, To bind[2] thee have we come down, to give thee into the hand of thine enemies. And the people served (*pl.*) Jehovah all the days of Joshua[3], and all the days of the elders who prolonged[4] days after Joshua. And he made to pass his children in the fire.

[1] לוּ יֵשׁ. [2] אָסַר. [3] יְהוֹשֻׁעַ. [4] *Hiph.* of ארך.

§ 35. PE 'ALEPH VERB.

1 *Pe 'Aleph* verbs are a sub-class of *Pe Gutt.* verbs. They have one peculiarity,—in impf. Qal *'Aleph* quiesces in the vowel *ô*; in all other respects they are *Pe Gutt.* This *ô* is for *â*, יַאֲמַר=יָאְ=יֹאמַר.

The verbs belonging to this class are *five*: אָבַד *to perish*, אָכַל *to eat*, אָמַר *to say*, אָבָה *to be willing*, אָפָה *to bake*, and sometimes אָחַז *to take*, and others.

Rem. *a*. The impf. is in *a*, but often, especially in pause in *ē*. With retracted accent יֹאבַד, וַיֹּאמֶר *and he said*.

Rem. *b*. In verb *to say* the frequently used form of *infin.* with prep. *to* is contracted (לֶאֱמֹר=) לֵאמֹר dicendo *saying*.

Rem. *c*. By § 8. Rem. *b*. initial א when next the tone readily takes *ḥaṭ. s^eghol*, but if the word be loaded at the end reverts to *ḥaṭ. path*. See *imper*. The imp. and inf. with prep. have oftenest *ḥaṭ. s^eg.*; infin. itself perhaps *ḥaṭ. path*.

Rem. *d*. In 1st pers. impf. א of the root is omitted after the preformative א, as אֹמַר *I will say*, Gen. **24**. 33, cf. **32**. 5.

The verb אחז to take usually follows Pe 'Al., and אהב *to love*, occasionally, Hos. **11**. 1, **14**. 5. The *ô* sometimes appears in *niph*. Num. **32**. 30, and in *hiph*. Hos. **11**. 4, Jer. **46**. 8, 1 Sam. **14**. 24.—In general, א is apt to quiesce, Num. **11**. 25, or drop out, 2 Sam. **19**. 14; **20**, 9; Job **32**. 11; **35**. 11, 1 Sam. **15**. 5. (Ez. **28**. 16 may be 3 *perf*. Pi.)

2. *Nouns from Pe Gutt. verbs.*

	First declension.			Second declension.		
sing. abs.	חָכָם	אֲדָמָה	מַאֲכָל	עֶבֶד	עֵגֶל	חֹדֶשׁ
cons.	חֲכַם	אַדְמַת	"	"	"	"
plur. abs.	חֲכָמִים	"	"	עֲבָדִים	עֲגָלִים	חֳדָשִׁים
cons.	חַכְמֵי	"	"	עַבְדֵי	עֶגְלֵי	חָדְשֵׁי
	(wise)	(ground)	(food)	)servant)	(calf)	(month)

In *first declens.* Rule 2 of Gutturals (§ 8. 2) applies. The form with *m* prefix (§ 30. 3) is pointed 'מַאֲ *maă*.— In *second declens.* 2nd class, the gutt. often depresses *i* to *e* (§ 8 Rem. *a*). In 3rd class the loss of *ō* leaves *ḥaṭeph qameç*. In *third declens.* no effects follow.

EXERCISE. TRANSLATE.

וַיֹּאמֶר יְהוָֹה אֶל־הָאָדָם מִכָּל־עֵץ הַגָּן אָכֹל תֹּאכֵל׃ 2 וַתִּקַּח
הָאִשָּׁה מִפְּרִי הָעֵץ וַתֹּאכַל וַתִּתֵּן גַּם לְאִישָׁהּ וַיֹּאכַל׃ 3 וְהַאֲכַלְתִּים
אֶת־בְּשַׂר בְּנֵיהֶם וְאֶת־בְּשַׂר בְּנֹתֵיהֶם׃ 4 קַח־לְךָ מִכָּל־מַאֲכָל
אֲשֶׁר יֵאָכֵל וְהָיָה לְךָ וְלָהֶם לְאָכְלָה׃ 5 אַל־נָא יְהוָֹה נֹאבְדָה

בְּנֶפֶשׁ הָאִישׁ הַזֶּה וְאַל־תִּתֵּן עָלֵינוּ דָּם נָקִיא׃ 6 וַיֹּאמֶר הַמֶּלֶךְ
אֶל־הָאִשָּׁה מַה־לָּךְ וַתֹּאמֶר הָאִשָּׁה הַזֹּאת אָמְרָה אֵלַי תְּנִי
אֶת־בְּנֵךְ וְנֹאכְלֶנּוּ הַיּוֹם וְאֶת־בְּנִי נֹאכַל מָחָר׃ וַנְּבַשֵּׁל אֶת־בְּנִי
וַנֹּאכְלֵהוּ וָאֹמַר אֵלֶיהָ בַּיּוֹם הָאַחֵר תְּנִי אֶת־בְּנֵךְ וְנֹאכְלֶנּוּ וַתַּחְבָּא
אֶת־בְּנָהּ׃

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate. And the children of Israel said, Who will let-us-eat (*hiph.*) flesh? Ye shall not eat any carcase, to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat.[1] It shall not be eaten, it shall be burned in the fire. The way of the wicked shall perish (*f.*). And the dogs ate the flesh of my calf. And the man rose-early in the morning and he told all these words in the ears of his servants. And the king made (gave) the silver in Jerusalem[2] like stones and the cedars he made like the sycamores which are in the plain.

[1] *Vav* with *Cohort.* § 23. [2] יְרוּשָׁלַםִ.

§ 36. ʿAYIN GUTTURAL VERBS.

1. 1) By 1st rule of Gutt. the gutt. prefers the *a* sound, hence impf. and imper. Qal, and very often perf. Piʿēl, end in *a*; and even other parts may have *a* for *ē*; as יִשְׁחַט.

2) By 2nd rule the gutt. must have a *ḥaṭeph* as indistinct vowel, hence with the terminations *a i u* the middle gutt. is pointed with *ḥ. pathaḥ*, as שָׁחֲטָה.

3) By 4th rule the gutt. cannot be doubled, hence Piʿēl, Puʿal, Hithp. must omit *dag.* from the middle radical. The preceding vowel becomes tone-long always before *Resh*, as בֵּרֵךְ for בִּרֵּךְ,—and generally before *ʾAleph*; with the rest it usually remains (and *i u* are not depressed to *e o* before the virtually doubled gutt.), as שִׁחֵט, שִׁחַט.

Rem. *a.* The form of imper. Qal in *i u* is by 3rd rule of Gutt.—The short vowel in *Pi* &c. is rare with א; usage fluctuates with ע, which, however, takes *ō* in *Pu.*, Ps. 118. 12, Ez. 23. 3.—With *suff.*, impf. יִשְׁחָטֵנִי &c., imper. שְׁאָלוּנִי, § 31. 4. 1.

Rem. *b*. In verbs middle ר, as בֵּרֵךְ, שֵׁרֵת, גֵּרֵשׁ, the second rad. takes hateph instead of simple sheva, as בָּרֲכוּ. The *Pu.* of ברך does not occur in parts illustrating the peculiarity.

2. *Nouns from ʻAyin Gutt. verbs.*

	First declension.	Second declension.				Third declension.
sing. abs.	נָהָר	נַעַר	פַּחַד	פֹּעַל	רֹחַב	כֹּהֵן.
cons.	נְהַר	„	„	„	„	„
voc. suff.	נְהָרִי	נַעֲרִי	פַּחְדִּי	פָּעֳלִי	רָחְבִּי	כֹּהֲנִי
cons. suff.	„	נַעַרְךָ	„	פָּעָלְךָ	„	„
plur. abs.	נְהָרִים	נְעָרִים	„	פְּעָלִים	„	„
cons.	נַהֲרֵי	נַעֲרֵי	„	פָּעֳלֵי	„	„
	(river)	(lad)	(fear)	(work)	(breadth)	(priest)

In *second declens.* the form נַעַר (i. e. נַעְר) corresponds to the regular מֶלֶךְ (§ 8. 1); hence there are no segholates of 2nd class with middle guttural. The sᵉghols appear in two words, לֶחֶם *bread*, and רֶחֶם *womb*. The form נַעֲרִי is usual with the weaker gutturals (§ 8. 2), with the harder gutt. simple shᵉva remains, as פַּחְדִּי *my fear* &c.

---

to be clean	טהר	to taste	טעם	to bless	ברך *Pi.*	to wash	רחץ
to slay	שחט	to serve	שרת *Pi.*	to lean	שען *Ni.*	to drive	גרש *Pi.*
to cry	צעק	to fight	לחם *Ni.*	to choose	בחר	to refresh	סעד
	זעק	baal	בַּעַל	gate	שַׁעַר		

EXERCISE. TRANSLATE.

טַהֲרֵנִי, טַעֲמוּ, בָּרֲכוּ, יְשָׁרֵת, זַעֲקִי, וַיִּלָּחֲמוּ, יְטַהֵר, אֶרְחַץ, רָחַצְתְּ,
אֶרְחָצֵךְ, נִבְחָרָה, מְצַעֵק, בַּעֲלִי, שְׁעָרֶיךָ׃
יֻקַּח־נָא מְעַט מַיִם וְרַחֲצוּ רַגְלֵיכֶם וְהִשָּׁעֲנוּ תַּחַת הָעֵץ׃ וְאֶקְחָה
פַת־לֶחֶם וְסַעֲדוּ לִבְּכֶם אַחַר תַּעֲבֹרוּ׃ 2 וַיְגָרֶשׁ יְהוָֹה אֶת־הָאָדָם
וַיְשַׁלְּחֵהוּ מִגַּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם׃ 3 בַּיּוֹם
הַהוּא תֹּאמְרִי לִי אִישִׁי וְלֹא תִקְרְאִי־לִי עוֹד בַּעְלִי׃ 4 וַיְבָרֲכוּ
הַכֹּהֲנִים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר יְבָרֶכְךָ יְהוָֹה וְיִשְׁמְרֶךָ יִשָּׂא יְהוָֹה
פָּנָיו אֵלֶיךָ׃ 5 וַיִּזְעֲקוּ בְּנֵי יִשְׂרָאֵל אֶל־יְהוָֹה לֵאמֹר עָזַבְנוּ אֶת־
אֱלֹהֵינוּ וַנַּעֲבֹד אֶת־הַבְּעָלִים׃

Beyond the rivers of Kûsh. Our feet shall stand in thy (*f.*) gates O Jerusalem. And the priests cried unto Jehovah saying, We have served the Baal (*pl.*). Thou shalt love Jehovah thy God and him thou shalt serve. Cut off is (*hoph.*) the offering and the drink-offering; the priests, the ministers (*part.*) of Jehovah mourn.[1] And your fathers cried unto me and said, We shall perish from the violence of our enemies. Bless Jehovah my soul and forget not all his mercies. And she said unto her husband, Drive out this maid-servant and her son. And they forgot Jehovah and he sold them into the hand of their enemies and they fought against[2] them. And they took wives from all whom they chose. And I will bless (*cohort.*) those-that-bless-thee (*part.*).

[1] אָבַל, *perf.* [2] בְּ.

§ 37. LAMED GUTTURAL VERBS.

1. The peculiarities of *Lam. Gutt.* arise chiefly from the first law of gutturals,—that all final gutturals must have an *a* sound before them.

1) Long vowels take *path. furtive* between them and the gutt., and the short vowel must be *a* (path.), as שָׁלוּחַ.

2) The long vowels *ē* and *ō* in certain cases may become pathaḥ, *ō* does so only in the impf. and imper. Qal, but regularly in these parts, as יִשְׁלַח, שְׁלַח.

As to *ē* the practice is:—

In parts naturally long,—infin. abs., participle,—the *ē* remains with path. furt., as שֹׁלֵחַ.

In parts naturally short,—imper., jussive, infin. cons.,—it becomes *a*, and generally also in other parts in continuous discourse, as שַׁלַּח, יְשַׁלַּח.

In pause *ē* is resumed.

3) Under the Tone the gutt. retains shᵉva silent, as שָׁלַחְתִּי; except before another vowelless consonant in 2 *fem. sing.* where a furt. path. slips in between the consonants without removing *dag.* from the 2nd, שָׁלַחַתְּ *shaláḥat.*

Rem. Final ר usually has *ō* in impf., except in stative verbs. Infin. cons. is usually in *ō*, occasionally in *a*, Num. 20. 3, Is. 58. 9. Part. have *a* sometimes in cons, Lev. 11. 7, Is. 42. 5.—With *suff.*, impf. יִשְׁלָחֵנִי &c., imper. שְׁלָחֵנִי, § 31. 4. 1.

2. *Nouns from verbs Lam. Guttural.*

	First declension.		Second declension.			Third declension.
sing. abs.	רָשָׁע	שָׂמֵחַ	זֶרַע	שֵׁמַע	רֹמַח	מִזְבֵּחַ
cons.	רְשַׁע	שְׂמַח	„	„	„	מִזְבַּח
cons. suff.	רִשְׁעֲךָ	שְׂמֵחֲךָ	זַרְעֲךָ	שִׁמְעֲךָ	רָמְחֲךָ	מִזְבַּחֲךָ
plur. abs.	רְשָׁעִים	שְׂמֵחִים	זְרָעִים	„	„	מִזְבְּחוֹת
cons.	רִשְׁעֵי	שִׂמְחֵי	זַרְעֵי	„	„	„
	(wicked)	(rejoicing)	(seed)	(report)	(lance)	(altar)

In *second declension* the final short vowel is *a* (§ 8. 1), and in all the declensions the quasi-vocal sh*e*va before the consonantal suffixes *ka* &c. becomes a *ḥaṭeph.*

---

to send שלח to hear שמע to be satisfied שבע to forget שכח
to sow זרע to plant נטע to take לקח to halt צלע
to rise (shine) זרח to make grow דשא *Hiph.* to sprout צמח

EXERCISE. TRANSLATE.

אֶשְׁמַע, אֶשְׁמְעָה, בְּהִשָּׁמַע, תַּשְׁמַע, שִׁלֵּחֲךָ, שֹׁלֵחַ, שְׁלַח, שַׁלְּחֲךָ,
אֲשַׁלֵּחֲךָ, יִשְׁכָּחֵהוּ, שָׁכַחַתְּ, נִשְׁכַּחְתֶּם׃
הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ לְפָנֶיךָ לִשְׁמָרְךָ בַּדָּרֶךְ הִשָּׁמֶר מִפָּנָיו וּשְׁמַע
בְּקֹלוֹ׃ 2 אֶבְיוֹנֵי צִיּוֹן אַשְׂבִּיעַ [1]לָחֶם וְכֹהֲנֶיהָ אַלְבִּישׁ יֶשַׁע׃
3 וַיִּטַּע יְהוָה גַּן בְּעֵדֶן וַיַּצְמַח מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד לְמַרְאֶה
וְטוֹב לְמַאֲכָל׃ 4 וַיִּקַּח יַעֲקֹב אֶת־נָשָׁיו וְאֶת־יְלָדָיו וַיַּעֲבֹר אֶת־מַעֲבַר
[2]יַבֹּק׃ וַיִּקָּחֵם וַיַּעֲבִרֵם אֶת־הַנָּחַל וַיַּעֲבֵר אֶת־אֲשֶׁר לוֹ׃ וַיֵּאָבֵק
אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הָאִישׁ שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא
אֲשַׁלֵּחֲךָ כִּי אִם בֵּרַכְתָּנִי׃ וַיֹּאמֶר לוֹ הַמַּלְאָךְ לֹא יֵאָמֵר עוֹד יַעֲקֹב
שִׁמְךָ כִּי אִם יִשְׂרָאֵל וַיְבָרֶךְ אֹתוֹ שָׁם׃ וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר
עָבַר אֶת־[3]פְּנוּאֵל וְהוּא צֹלֵעַ עַל־יְרֵכוֹ׃

[1] On double *accus.* see Rule § 38. [2] Jabbok. [3] Penuel.

This song shall not be forgotten. In the day of thy being anointed (*niph.*). And now lest he put forth (send) his hand and take of the tree of life and eat and live[1] for ever. I have heard thy report .

[1] חָיִי § 42.

O Jehovah. Jehovah will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf.* Qal). He caused thee to hear his words out of the fire. Let those-loving (*part. cons.*) thy salvation say: Let God be great! Behold I *am* sending my messenger before thee, hearken to his voice. And he sacrificed and was satisfied-with the flesh (*acc.*) of his sacrifices. And he fought against the city all that day and he took the city and the people that *was* in it he slew, and he beat-down[1] the city and sowed it with salt (*acc.*). And my master made-me-swear (*hiph.*) saying, Thou shalt not take a wife to my son from the daughters of the Canaanite[2] in whose land I *am* dwelling.

[1] נָתַץ. [2] כְּנַעֲנִי.

§ 38. LAMED 'ALEPH VERBS.

The irregularities of the remaining classes of verbs (except verbs *Double 'Ayin*) arise from the presence of some of the quiescents א ו י in the stem. Verbs פ״א, in which א quiesces in the imperfect only, have been already treated, § 35.

1. *Verbs Lamed 'Aleph.* When א is third stem-letter, it causes the following peculiarities:

1) At the end of a syllable א is silent after the preceding vowel, which is lengthened (except *é*), § 9. 1. Thus *a* in impf. Qal, § 37, Niph. &c. becomes *ā*, as מָצָא, יִמְצָא.

2) In perf. Qal of *active* verbs (those in *ā*), the vowel *ā* remains throughout, as מָצָאתָ.

3) In perf. Qal of *stative* verbs (those in *ē*), in all the other perfects, and in all imperfects and imperatives the *a* sound has undergone the common deflection into *e*, the vowel being *ē* in the perff., and *é* in the imperff. and imperr., as מָלֵאתָ, נִמְצֵאתָ, תִּמְצֶאנָה.

Rem. *a*. The letter א, being silent, sometimes falls out in writing, as מָצָתִי, Num. 11. 11, Jud. 4. 19, Lev. 11, 43, Gen. 20. 6. In 3 *f. s.* old form in *t* is found, e. g. Gen. 33. 11, Ex. 5. 16, Is. 7. 14.

Rem. *b*. This class of verbs has a considerable tendency to adopt the vocalization, and even the consonantal spelling of verbs ל״ה (§ 44): 1) vocalization, e. g. 1 Sam. 22. 2, 2 K. 2. 21, Deut. 28. 59,

Jer. 51. 34. 2) spelling, Gen. 23. 6, 1 Sam. 6. 10; 10. 6; 25. 33, 2 Sam. 3. 8. 3) inf. cons. in *t*, Lev. 12. 4, Ex. 31. 15.

Rem. *c*. Only a single example occurs of a perf. pass. inflected in a manner to indicate its vowel, הֻבָּאתָה Ezek. 40. 4. The evidence being so limited, it is perhaps better to retain *ē* (*çere*) in the Paradigm.

Rem. *d*. Vav convers. with the perf. does not *usually* throw the tone forward in this class of verbs, as וּמָצָאתָ, Gen. 17. 19; 18. 26.

Rem. *e*. With *suff.*, impf. יִמְצָאֻנִי &c., imper. קְרָאֻנִי, § 31. 4. 1.

2. *Nouns from verbs* ל״א.

	First declension.		Second declension.		Third declension.	
abs.	צָבָא	מִקְרָא	כֶּלֶא	חֵטְא	יְצָא	
cons.	צְבָא	מִקְרָא	„	„	יְצֵאת	*fem.*
suff.		מִקְרָאֲכֶם				
pl.	צְבָאוֹת	מִקְרָאִים	כְּלָאִים	חֲטָאִים	יְצָאִים	
cons.	צִבְאוֹת	מִקְרָאֵי	(כִּלְאֵי)	חֲטָאֵי	יְצָאוֹת	*fem.*
	(host)	(assembly)	(prison)	(sin)		

The quiescent retains the long vowel before it even in the *cons. sing.*, though the heavy suffix admits the short vowel.

The long vowel often remains before the quiescent even in the *cons. plur.*

In the *fem.* the א is apt to surrender its vowel to the preceding cons., as יְצֵאת for יְצָאֶת § 21.

---

to find מצא to sin חטא to create ברא to lift up נשא

to call / read קרא to be full מָלֵא to hate שָׂנֵא to prophecy נבא *Ni.*, *Hith.*

te befal / meet קרא a wonder פֶּלֶא outgoing מוֹצָא *pl. îm* and *ôth.*

to journey, de-camp נָסַע journeying מַסָּע to heal רפא

The house was full of smoke מָלֵא הַבַּיִת עָשָׁן
The house was filled with smoke נִמְלָא „ „
He filled the house with smoke מִלֵּא הַבַּיִת עָשָׁן

Rule. Stative verbs (i. e. those describing a condition of the subject) subordinate to themselves in the *accus*. the noun that sup-

plements the description. When they become active (in Pi. or Hiph. §§ 26, 27) they take *two* accusatives.

Such verbs are those expressing the idea of *fulness* (*to be full, satisfied, to swarm, flow with, be covered* or *clothed with* &c.) and *want* (*to want, be bereaved*, &c.).

EXERCISE. TRANSLATE.

נִבְרָא, תַּחֲטִיא, וַחֲטָאתֶם, תֶּחֶטְאוּ, מִלֵּאתָ֫ךְ, קְרֶ֫אןָ, וַיִּמְצָאֻ֫הוּ,
יִמְצָאֻ֫נוּ, יְרֵ֫אנוּ, אֲמַלְּאָה, יְשָׂאֻ֫נִי׃

וַיֹּאמֶר יַעֲקֹב אֶל־בָּנָיו הֵאָסְפוּ וְאַגִּ֫ידָה לָכֶם אֵת־אֲשֶׁר יִקְרָא אֶתְכֶם
בְּאַחֲרִית הַיָּמִים׃ 2 וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל שְׂנֵאתִיו כִּי לֹא יִתְנַבֵּא
עָלַי טוֹב כִּי אִם רָע׃ 3 אָמַר הַכֹּהֵן הַגָּדוֹל סֵפֶר הַתּוֹרָה מָצָאתִי
וַיִּתֵּן הַסֵּפֶר אֶל־הַסֹּפֵר וַיִּקְרָאֵהוּ׃ 4 וּבְנֵי יִשְׂרָאֵל שָׁרְצוּ וַיַּעַצְמוּ
וַתִּמָּלֵא הָאָרֶץ אֹתָם׃ 5 כֹּה אָמַר יְהוָֹה אֲנִי מַרְעִישׁ אֶת־כָּל־
הַגּוֹיִם וּמִלֵּאתִי אֶת־הַבַּ֫יִת הַזֶּה כָּבוֹד׃ 6 נִמְצֵאתִי לַאֲשֶׁר לֹא
בִקְשֻׁ֫נִי אָמַרְתִּי הִנֵּנִי הִנֵּנִי אֶל־גּוֹי [1]לֹא קֹרָא בִשְׁמִי׃

[1] The rel. pron. is very often omitted, particularly if the antecedent be indefinite.

Jehovah will hear when thou criest to him. I am full (*perf.*) of the spirit of Jehovah and of judgment to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Jehovah lifted-me-up and cast me to-*the*-earth. Lift-me-up and cast me into the sea that it may be quiet from-upon you. Thou shalt not hate thine enemy in thy heart. These are the journeyings of the children of Israel who came out of the land of Egypt according-to[1] their hosts, and Moses wrote their outgoings according-to[1] their journeyings. Unless ye had ploughed with my heifer ye would not have found my riddle.

[1] לְ.

§ 39. PE YOD AND PE VAV VERBS.

The letters *w* ו and *y* י have become a good deal confused in Hebrew, and in consequence of this confusion, roots having *w* ו as their first, second, or third stem-letter, have not remained distinct from those having *y* י in the same places.

Though the two classes פ״ו and פ״י are a good deal mixed up with one another, it is conducive to clearness to treat them separately.

1. *Pe Vav verbs.* 1) When the first radical is initial it always appears as *y* י viz. in Qal (except impf. and related parts), Pi'ēl, Pu'al, and usually Hithpa'ēl.

All these parts may be said to use forms from פ״י; and the perf. Qal having *y*, verbs of both classes have the general name of פ״י verbs.

2) When the first radical is not initial, and particularly when it is at the end of a syllable, it appears as *w*, viz. in Niph'al, Hoph'al, and usually Hiph'îl.

The *w* unites in these parts with the vowel of the preformative, *a* or *u*, and there arises in Niph. and Hiph. the sound *aw*=*ô*; and in Hoph. *uw*=*û*, as הַוְשִׁיב=הוֹשִׁיב (*haw-shîb*=*hô-shîb*), נַוְשַׁב=נוֹ' (*naw-shab*=*nô-shab*), הֻוְשַׁב=הוּשַׁב (*huw-shab*=*hû-shab*).

These parts employ forms of פ״ו verbs.

3) The confusion is greatest in the impf. Qal and related parts (infin. and imper.). These parts are formed after two methods:—

a) In some verbs the initial letter falls out of the impf. and related parts entirely. In this case the vowel of the preformative letter of impf. is *ê*, and the final vowel is also *ē* (or *a* beside gutturals); and the infin. cons. strengthens itself by assuming the fem. *t*, as יֵשֵׁב, שֶׁבֶת (*yêshēb*, *shébeth*).

b) In other verbs the impf. and related parts are formed quite regularly, with *y* as first radical, which is retained in all the parts, and merely quiesces after the preformative *i* of impf. The final vowel is *a*. Thus יִירַשׁ &c. The *niph.*, *hiph.* &c. are formed as in class a).

The paradigm shews that the impf. may be formed after this method, while the imper. and infin. may follow 3 a).

2. *Pe Yod verbs.* A certain number of verbs have these peculiarities:—

1) In Hiph'îl *y* shews itself: the *y* then unites (just as *w* does) with the vowel *a* of the preformative, *ay*=*ê*, as הַיְנִיק=הֵינִיק *to give suck.*

The Niph. and Hoph. are wanting.

2) The impf. Qal is formed after 1. 3 b) (and examples of imper. and infin. cons. do not occur), as יִינַק *he will suck.*

These seem examples of real פ״י verbs.

3. *Verbs assimilating the first radical.* The initial *w y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel (as *iy*=*î*, *uw*=*û*, *ay*=*ê*, *aw*=*ô*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as יָצַק *to pour*, impf. יִצֹּק.

4. *Nouns from verbs Pe Yod.* The infin. cons. is inflected with *i*, §§ 29, 31, שִׁבְתִּי *my sitting.* The infin. is occasionally of the form שְׁבָה, and this form has been adopted by the nouns, as (דֵּעָה *to know*) עֵדָה *assembly*, עֵצָה *counsel*, שֵׁנָה *sleep.* These words, however, inflect after the manner of the first declension, § 18.

The nouns with *m* preformative, § 30, are of the form מוֹלֶד *fem.* מוֹלֶדֶת (§ 29. 2) from פ״ו; מֵיטָב from פ״י (i. e. *maw* =*mô*, *may*=*mê*, as in Hiph.), and מַצָּע when the initial letter is assimilated.

Rem. *a.* In Hithp. the syllable *hith* is so distinct from the root that it is scarcely *felt* to form part of the word. A few forms appear with *w* as הִתְוַדַּע from יָדַע *to know.*

The Hoph. occasionally has *ô* for *û*, as הוֹדַע, Lev. 4. 23.

Rem. *b.* Verbs forming the impf. and related parts by rejection of the first radical do not constitute a numerous class, but are words of very common occurrence. Those most frequently met with are:— יָדַע *to know*, יָלַד *to bear*, יָצָא *to go out*, יָרַד *to go down*, יָשַׁב *to sit*; and הָלַךְ *to go*, which derives the parts in question from יָלַךְ, itself not found. Impf. of ידע is יֵדַע, imp. דַּע, inf. דַּעַת.[1]

[1] The presence of the unchangeable *ê* is not very easily accounted for. It may have arisen from *ay*, although the *y* hardly ever appears in writing (Mic. 1. 8); the *î* may either be primary, i. e. *iy*=*î*, or it may have arisen from *ê* by thinning.

Rem. *c.* The form 3 b) is the one proper to *stative* verbs; and most verbs of the class are stative, though there are a few actives. Examples are: יָבֵשׁ *to be dry,* יָעֵף *to be weary,* יָרֵא *to fear,* יָשֵׁן *to sleep,* יָעַץ *to counsel,* יָקַד *to burn* (also 3 a)), יָרַשׁ (also *ya-rēsh*) *to possess, inherit,* יָרָה *to throw.* Inf. of יָרֵא is יִרְאָה.

Examples of infin. and imper. retaining the initial *y* are rather rare, and are chiefly from verbs doubly weak, as the verbs *to fear, to throw.* These parts rather follow the forms of 3 a), as יְרַשׁ *to possess.*

The rare infin. cons. יְכֹלֶת *to be able,* יְבֹשֶׁת *to dry,* Gen. 8. 7, is met with in these verbs.

Rem. *d.* Proper פ״י verbs are: יָנַק *to suck,* ילל (Hiph.) *to howl,* יטב (impf. and Hiph.) *to be good,* ימן (Hiph.) *to go to the right,* יקץ (impf.) *to awake,* and others.

Rem. *e.* Verbs assimilating the first radical are: יצג (Hiph.) *to place,* יצע (Hiph.) *to spread,* יָצַת *to burn,* &c. They mostly have a sibilant as second radical.

The general remark may be made that the various classes of פ״י verbs have become considerably confused, and in the impff. and related parts, and the Hiph. &c., shew a great tendency to borrow forms from one another. The individual facts must be learned by reading or from the Concordance.

to be able יָכֹל perf. Qal; impf. יוּכַל (Hoph.?)
to add יָסַף perf. Qal; impf. יוֹסִיף Hiph.

and she bore again	וַתּוֹסֶף לָדֶת
(lit. "*added to bear*", or	לָלֶדֶת „
"*added and bore*")	וַתֵּלֶד „

EXERCISE: PARSE AND TRANSLATE.

רְדָה, לָרֶדֶת, דַּע, דַּעַת, נֵלְכָה, אִינַק, תִּירָא, הַנּוֹרָא, אִוָּרֵשׁ, וַיּוֹרֶשׁ,
וָאִישָׁנָה, תּוּקַד, בְּהוֹרִידִי, תֵּרַדְנָה, וַיֹּרִדֵהוּ, הַצַּע, מַצִּיג, וַיֵּדָעֵם,
יִירָשׁוּם׃

וַיֵּרֶד אַבְרָם מִצְרַיְמָה וַיֹּאמֶר אֶל־אִשְׁתּוֹ אִמְרִי־נָא אֲחֹתִי אַתְּ
לְמַעַן יִיטַב־לִי בַעֲבוּרֵךְ׃ וַיִּקַּח אֹתָהּ הַמֶּלֶךְ וּלְאַבְרָם הֵיטִיב
בַּעֲבוּרָהּ׃ וַיְנַגַּע יהוה אֹתוֹ נְגָעִים[1] גְּדֹלִים וַיֵּדַע כִּי אִשְׁתּוֹ הִיא׃
2 אָמַר יהוה אֶל־אַבְרָם אֲנִי יהוה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר[2] כַּשְׂדִּים
לָתֵת לְךָ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ׃ וַיֹּאמַר אֲדֹנָי יהוה בַּמָּה

[1] The verb very readily subordinates to itself in the *acc.* its own noun. [2] Ur of the Chaldees.

אֵדַע כִּי אִירָשֶׁנָּה׃ 3 וַיֹּאמְרוּ בְּנֵי יַעֲקֹב אֵלָיו [1]שָׁאוֹל שָׁאַל הָאִישׁ
לָנוּ וּלְמוֹלַדְתֵּנוּ לֵאמֹר [2]הַעוֹד אֲבִיכֶם חַי הֲיֵשׁ לָכֶם אָח וַנַּגֶּד־לוֹ
עַל־[3]פִּי הַדְּבָרִים הָאֵלֶּה הֲיָדוֹעַ נֵדַע כִּי יֹאמַר הוֹרִדוּ אֶת־אֲחִיכֶם׃

[1] Infin. abs.=the man *asked* (why the man asked). The "straitly" of E. V. is false, see § 27. [2] הֲ particle of interrogation. § 49. [3] פֶּה.

And the ark went upon the face of the waters. And we went *through* all that great and terrible wilderness. And they said unto her, Wilt thou go with this man? and she said I will go. And we said, We cannot (*impf.*) go down. And thou shalt remember all the way which Jehovah thy God made-thee-go in the wilderness, to know *that* which is in thy heart. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the women said unto her when she bore her son, Fear not for thou hast borne a son. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And the Lord said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. Let them give to me a place in one of the cities of the country (field) that I may dwell (*cohort.*) there, why should thy servant dwell in the royal city (city of the kingdom)? And he was afraid and said, How terrible is this place! And he said, My son shall not go down with you[1], for his brother is dead and he alone is left, and should mischief befall[2] him in the way in which ye shall go then shall ye bring down my grey-hairs in sorrow to Sheol.

[1] עִם see § 49. [2] *Vav* with *perf.*

§ 40. 'AYIN VAV AND YOD VERBS.

The principles stated in § 9 should be well understood here.

By § 9. 3, such forms as perf. and part. *qawam*, *maweth*, *ṭawob*, § 22, become *qâm*, *mêth*, *ṭôb*; so part. *qawum*=*qûm*, and infin. *qawom* =*qôm*.

Again, by § 9. 2, forms like infin. *qᵉwum*=*qûm*; impf. *yaqwum*= *yā-qûm*; Hiph. *hiqwîm*=*hē-qîm*, Hoph. *huqwam*=*hû-qam*.

These general laws explain the following facts:—

1. As in Pe Vav and Yod verbs the *w* and *y* forms have become greatly mixed, those with *w* having very much the

preponderance. Except in impf. Qal and related parts the forms with *w* and *y* completely coincide.

2. The weak middle letter always either falls out or unites in sound with the vowel of the form, hence the stems form monosyllables with the same vowels in most places as are in the regular verb, as perf. קָם, מֵת, Hiph. הֵקִים.

The Niph., however, has *ô*, from *wa*, נָקְוַם=נָקוֹם; and in the impf. Qal and related parts, the fundamental sounds of these verbs, *û* and *î*, always maintain themselves, as יָקוּם, יָבִין.

3. As the stem forms a monosyllable, the preformative letters stand in the open pretone and have tone-long vowels (chiefly *ā*, as impf. Qal יָקוּם, perf. Niph. נָקוֹם; *ē* from *i* in Hiph. הֵקִים), which, of course, are lost when the tone shifts. Hoph. has *û*.

4. With inflectional afformatives (except *tem, ten*), the compression of the stem retains the tone on the *penult*, as קָמָה *she stood.*

5. The vowels *î û* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5. Rem. *b*, a vowel is inserted between the stem and the consonantal afformatives, aud *î û* remain in the open syllable. The inserted vowel is *ô* in perf., and *é* in impf.

If no vowel be inserted, *î*, *û* become *ē* (*a*), *ō* in the shut syllable.

6. The ordinary form of the intensive is generally avoided. The intensive is usually formed by doubling the final letter, as קוֹמֵם *pass.* קוֹמַם (*aw*=*ô*). § 26 Rem. *c*.[1]

Rem. *a*. In these verbs the *infin. cons.* is assumed as root, because it is the simplest form in which the characteristic *î* or *û* is found.

Rem. *b*. In Hiph. ע״ו and ע״י coincide; in the other parts, e.g. Niph., Pô'ēl (and Hoph.?), the forms employed are exclusively those of ע״ו. Only in impf. Qal and related parts is there any divergence.[2]

[1] The supposition made above, that these verbs are triliteral roots, with a weak middle letter, which sometimes falls out, and sometimes melts into the vowels beside it, offers to appearance the simplest explanation of their forms. It is not necessary, however, to suppose any historical period of the language, during which the words existed, even under inflection, in the unabridged triliteral form.

[2] Several things, such as the analogy of other Shemitic dialects, the

Rem. *c.* Pretonic *ā* is the ordinary preformative vowel in impf. and Niph. The intrans. *i* (=*ē* in pretone), appears only in יֵבוֹשׁ (i. e. יִבְוֹשׁ); יֵאֹר 2 Sam. 2. 32 is probably *niph.*, so Gen. 34. 15.

In Hiph. and Hoph. *hiqqîm*, *huqqam* occasionally appear for *hē-qîm* &c., as הִנִּיחַ from נוּחַ, to *set*, *place*, הִסִּית Is. 36. 18, Jer. 38. 22.

Rem. d. The vowel *ô* is inserted in perf. Niph.; and generally in perf. Hiph. *Hiph.* sometimes follows reg. verb, הֵנַפְתָּ Ex. 20. 25, Deut. 14. 28; particularly *hiph.* of מוּת, Numb. 14. 15, Is. 14. 30, Hos. 2. 5, Ex. 1. 16. The form הֲקֵמֹתָ with *ē* for *î* also occurs, Ex. 19. 23, Num. 31. 28, Ex. 26. 30. The vowel *ê* is generally inserted in impf. Qal, and occasionally in impf. Hiph.

In Niph. the stem *ô* becomes *û* immediately before the tone, but *ô* sometimes remains, Ez. 11. 17; 20. 43 &c.

The origin of the inserted *ô* and *ê* is obscure. Probably these vowels arose out of the *a* and *e* sounds in which the perf. and impf. originally terminated. § 31.

Rem. *e.* The *juss.* in Kal is יָקֹם, in hiph. יָקֵם; with vav וַיָּקָם and וַיָּקֶם. Final gutt. take *a*, וַיָּנַע Is. 7. 2, וַיָּסַר Gen. 8. 13.—Inf. cons. is sometimes קוֹם, Is. 7. 2.

---

appearance of such words as אָיַב *to be hostile to*, עָיֵף *to be weary*, in which *y* is moveable, and the existence of numerous primary nouns with *y* as middle letter (§ 41), make the existence of the class of ע״י stems certain. The class, however, shews a great tendency to pass over into ע״ו, and very few verbs can now be held with certainty to belong to it. In addition to the two verbs just mentioned and some denominatives from nouns ע״י, the following words may be considered examples: זיד *to seethe*, ציץ *to glance*, שׂיב *to grow gray*, שׂיד *to plaster*—besides others.

There is another class of verbs which, though sometimes reckoned ע״י words, are more probably verbs ע״ו with certain abnormal forms. The general peculiarity of the class is that they have a set of forms in Qal and a set in Hiph., and the two sets are used without difference of signification. Perhaps the simplest explanation is given by assuming *Hiph.* to be the primary form. The initial ה may easily fall off, and the stem then falls back into the Qal, and, not unnaturally, developes new Qal forms. Thus הבין becomes בִּין, and a new perf. and part. בָּן are then developed in addition, and even new impff. of the form יָבוֹן. In this way the peculiar perf. inflection בִּינֹוֹתָ, which two or three verbs exhibit, may be readily explained—it is a *Hiph.* without the preformative letter. See Ewald, *Lehrb.* § 127. A different explanation is suggested by Böttcher, *Ausführl. Lehrb.* § 1141 foll.

The principal verbs belonging to this class are the following, which should be seen in the Concordance: בין *understand*, דין *judge*, לין *lodge* (the night), מישׁ *depart*, ריב *contend*, שׁיר *sing*, שׂים *lay*, שׁית *set* (also גיל, חיל, שׂישׂ *be glad*, שׂיח *think*).

Rem. *f.* Very rarely the regular intensive is formed; in one or two cases the middle letter becomes *y*, קַיֵּם. Sometimes the whole stem is doubled. § 26 Rem. *c.*

Rem. *g.* In the perf. *vav conv.* projects the tone even in 3 f. s., and 3 c. pl., as וְקָמָה *and she will stand.* The rule stated above in 4 as to the place of Tone does not apply to the Participles, קָם, קָמָה. The emphatic imper. is קוּמָה, but in close connection with a following word beginning with a *gutt.* קוּמָה, e.g. before יהוה (pron. *'adhonai*) Ps. 3. 8, cf. Jud. 4. 18, Ps. 57. 9. See Ex. 5. 22, Is. 11. 2, Gen. 26. 10.

WORDS FOR PRACTICE.

to arise	קוּם	to return	שׁוּב	to flee	נוּס
establish	*Hiph.*	restore	*Hiph.*	to hunt	צוּד
to rest	נוּחַ	to be high	רוּם	to melt	מוּג
to place	*Hiph.*	to be ashamed	בּוֹשׁ	to shine	אוֹר
to die	מוּת	to come	בּוֹא	to contend	רִיב
to run	רוּץ	to establish	כּוּן	*Hiph. Pôl.*	
set	שִׂים	to depart	סוּר		

EXERCISE: PARSE AND TRANSLATE.

נָס, סָרָה, שָׁבָה, וּבָאָה, וְסָרוּ, אָרוּם, תְּשׁוּבִי, תְּשׁוּבֶינָה, יָרֹם,
אֲמוֹתְתָהּ, וַיָּמָת, לָצוּד, תָּכוֹן, הֲרִימוֹתָ, הֲשִׁבֹתִי, יָאִיר, וַיָּרֶם.
אַל־תָּשֵׁב, הֲבִיאָה, נְשִׂימָה, יְכוֹנְנֶהָ, מוּבָא, תְּמוֹתֵת:

בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל־הָאֲדָמָה כִּי עָפָר אַתָּה
וְאֶל־עָפָר תָּשׁוּב: 2 וַאֲנִי הִנְנִי מֵבִיא אֶת־הַמַּבּוּל מַיִם עַל־
הָאָרֶץ לְשַׁחֵת כָּל־בָּשָׂר מִתַּחַת הַשָּׁמָיִם: 3 וַיֹּאמֶר הַנָּחָשׁ אֶל־
הָאִשָּׁה [1]לֹא־מוֹת תְּמֻתוּן: 4 וְלֹא מָצְאָה הַיּוֹנָה מָנוֹחַ לְכַף
רַגְלָהּ וַתָּשָׁב אֶל־נֹחַ אֶל־הַתֵּבָה וַיִּשְׁלַח יָדוֹ וַיִּקָּחֶהָ וַיָּבֵא אֹתָהּ
אֵלָיו אֶל־הַתֵּבָה: 5 [2]וַיְהִי כַּהֲרִימִי קוֹלִי וָאֶקְרָא וַיַּעֲזֹב [3]בִּגְדוֹ
אֶצְלִי וַיָּנָס וַיֵּצֵא הַחוּצָה: וַתַּנַּח בִּגְדוֹ אֶצְלָהּ עַד בּוֹא [4]אֲדֹנָיו:

[1] The order here is uncommon; nothing usually precedes the infin. abs. when used in this way, § 27; the present order arises from the expression being a quotation. The Serpent puts לֹא before what God affirms.

[2] "And it came to pass". See § 45. [3] On this word see note p. 17.

[4] This word takes suff. of the plur. noun, exclusively in all persons except 1st and optionally in 1st.

And they fled the way of the wilderness. Depart not from-after Jehovah, but (and) ye shall serve him with all your heart. And Noah went in, and his sons and his wife and his sons' wives unto the ark. And he took not from his hand *that* which he had brought. I will surely-return (*inf. abs.*) unto thee (*f.*). And he said, Jehovah my God let the soul of this boy return. And he arose in the morning and saddled his ass and went with the princes of Mô'āb. And he called the man (*dat.*) and said unto him, How have I sinned against thee (*dat.*) that thou hast brought upon me and upon my kingdom a great sin? And his wife said to him, If Jehovah had wished[1] to kill us he would not have taken[1] from our hand a burnt offering. And the woman went out to meet the captain of the king's host and she said, Turn in[2] my lord, turn in unto me, fear not; and he turned in unto her to the tent. And Jehovah said unto his servant, Take all the heads of the people and hang them up for Jehovah before[3] the sun that the fierceness of the anger of Jehovah may turn from Israel. And it shall be if thou shalt at-all-forget[4] Jehovah thy God and go after other gods and serve them, I testify[1] against thee this day that ye shall surely-perish.[4]

[1] Perfect. [2] סוּר. [3] נֶגֶד. [4] Infin. abs.

§ 41. NOUNS FROM 'AYIN VAV AND YOD.

First declension. See § 18.

1	קָם (*qawam*)	*plur.*	קָמִים	*cons.*	קָמֵי;	*fem.*	קָמָה
2	מָת (*maweth*)	„	מֵתִים	„	מֵתֵי		&c.
3	טוֹב (*ṭawob*)	„	טוֹבִים	„	טוֹבֵי		&c.
4	סוּר (*ṣawur*)	„	&c.	„	&c.		
5	שִׂים (*sayim*)	„	&c.	„	&c.		
8	מָקוֹם (*maqwam*)	„	מְקוֹמוֹת &c.				
	(מָגוֹר „)	„	מְגוֹרִים &c.				
	מָנוֹחַ	*fem.*	מְנוּחָה (מְנוּחָה), מְדִינָה ('ayin yod).				

Second declension. See § 29.

	A class.			I class.	U class.	
abs.	אור	שור	מָוֶת	none	סוּס	(שׁוּק) שׁוֹק
cons.	אור	„	מות (i. e. מָוֶת)	„	סוּס	„
suff.	אוֹרִי	„	מוֹתִי	„	סוּסִי	„
plur.	אוֹרִים	שְׁוָרִים	מוֹתִים	„	סוּסִים	שְׁוָקִים
cons.	אוֹרֵי	שׁוֹרֵי	מוֹתֵי	„	סוּסֵי	שׁוּקֵי
	(light)	(ox)	(death)	„	(horse)	(street)

	A class.			I class.	U class.
abs.	אֵיד	זַיִת	חַיִל	גִּיל	none
cons.	אֵיד	זֵית (i. e. זַיִת)	חֵיל	&c.	„
suff.	אֵידִי	זֵיתִי	חֵילִי	„	„
plur.	&c.	זֵיתִים	חֲיָלִים	„	„
cons.		זֵיתֵי	חֵילֵי	„	„
	(calamity)	(olive)	(force)	(joy)	

1. *First declension.* The forms 1—5 being contracted, § 9, have unchangeable vowels. The form 8, with *m* preformative, has usually *ô* in the last syllable (or *î* from *'Ayin Yod*), which, with inflectional additions, may remain or change to *û*. This change is usual in fem. Comp. perf. Niph.

2. *Second declension.* In some words the monosyllabic form has been retained, the diphthongal sounds *aw ay* becoming *ô ê*, § 9. 1 Rem. *b*, as אור (אָוֶר), אֵיד (אַיִד). This shorter form appears in all the constructs; and is, of course, *regular* with suffixes. § 29.

The monosyllabic form is the common one even in the *abs. plur.;* but occasionally the plural assumes the pretonic *ā* as in ordinary ṣegholates.

In other words of 1st class the dissyllabic form of the ṣegholate has been reached; and in *'Ayin Vav* forms, the influence of the *w* broadens the primary vowel to *ā*, as מָוֶת; while in *'Ayin Yod* forms the *y* makes the furtive vowel *i*, as זַיִת.

Naturally, § 9, there are no 2nd class forms with *w* nor 3rd class forms with *y*.

3. *Third declension.* In this class of stems the later participial development *qôṭēl*, § 30, has not yet been reached.

The participles remain of the forms cited above under first declens. A few cases occur which seem to shew the beginnings of a transition to the newer forms, e. g. קָם 2 Kings 16. 7; בּוֹס Zech. 10. 5; comp. Is. 25. 7; Ps. 22. 10; Ps. 71. 6.

WORDS FOR PRACTICE.

death	מָוֶת	and so:	midst תָּוֶךְ, evil אָוֶן.
light	אוֹר	„	thorn קוֹץ, voice קוֹל *ôth*, pit בּוֹר *ôth*, generation דּוֹר *îm* and *ôth*, bird, עוֹף. Like שׁוֹר,—thorn חוֹחַ.
horse	סוּס	„	whelp גּוּר, spirit רוּחַ *ôth*, street חוּץ *ôth*. Like שׁוּק,—pot דּוּד.
olive	זַיִת	„	ram אַיִל, wine יַיִן, no אַיִן.
force	חַיִל	„	eye עַיִן *ôth*, colt עַיִר, buck תַּיִשׁ.
calamity	אֵיד	„	egg בֵּיץ *pl.*, bosom חֵיק, smell רֵיחַ.
joy	גִּיל	„	vanity רִיק, judgment דִּין, song שִׁיר.

Many words have some irregularity:—

house בַּיִת *pl.* בָּתִּים probably *bâttîm.*

eye עַיִן *du.* עֵינַיִם *pl.* עֲיָנוֹת *wells.*

night לַיִל more usually לַיְלָה, where *ah* is acc. termination; *cons.* לֵיל *pl.* לֵילוֹת.

day יוֹם *pl.* (=יְוָמִים) יָמִים, § 9. This word is very irregular in treating its *â* as merely tone-long.

(The word ראשׁ *head* probably=רָאשׁ i. e. רָאְשׁ, *plur.* רָאשִׁים.)

EXERCISE. TRANSLATE.

And they heard the voice of Jehovah walking in the midst of the trees (*sing.*) of the garden and the man and his wife hid-themselves. Behold I am old I know not the day of my death. In those days there-was-not a king in Israel, *every* man did[1] the *thing* upright in his *own* eyes. Ye shall not die for God knoweth (*part.*) that, in the day of your eating of the tree, then (*vav conv. perf.*) your eyes shall be opened. And Noah awoke from his wine and knew what his younger (little) son had done to him. And the prophet said unto her, And thou, arise, go to thy house, when thy feet come to-the-city, then (*vav conv.*) the boy shall die. And he

[1] יַעֲשֶׂה *impf.* § 46.

offered the ram of the burnt-offering and the priests, the sons of Aaron,[1] leant their hands upon the head of the ram. And the men feared to return to their houses. Arise (*f.*), shine, for thy light is come and the glory of the Lord is risen upon thee; for the abundance of the sea shall be converted[2] unto thee and the forces (*sing.*) of the gentiles shall come unto thee.

[1] אַהֲרֹן. [2] Niph. הפך.

§ 42. DOUBLE 'AYIN VERBS.

Verbs *Double 'Ayin* so entirely resemble in their inflection verbs *'Ayin Vav,* that it is best to treat them immediately after this class:—

1) As in verbs *'Ayin Vav* the stems are monosyllabic, except where an unchangeably long vowel or double letter in the form requires the presence of a third stem-letter, e. g. participles and infin. abs. Qal, Pi'ēl, Pô'ēl &c., as סָבוּב, סוֹבֵב, סִבֵּב.

The vowels are those of the regular verb except that in Hiph. the vowel has not risen to *i* but remains *ē* (or *a*); see § 27 Rem. *a*; e. g. Niph. נָסַב, Hiph. הֵסֵב.

2) Again, the stems being monosyllabic, the preformative letters stand in open pretone and have tone-long vowels, precisely as in *'Ayin Vav,* as impf. Qal יָסֹב.

3) The double letter shews itself with all inflectional afformatives; and the tone (except in participles) is on the penult,[1] as נָסַב *f.* נָסַבָּה.

4) Before the afformatives beginning with a consonant a vowel is inserted, viz. in the perfects *ô*, and in the impff. and related parts, *é*, as סַבּוֹתָ.

5) The tone-long *ē ō*, which under the tone maintained themselves before the double letter, when they lose the tone become the sharp *i u*, (See Table § 6. 3.), as 2 pl. fem. imper. סֻבֶּינָה.

6) The regular Intensive is quite common. Other forms

[1] There are exceptions to this law about the place of tone, particularly in parts with vocalic terminations.

of the Intensive are *Pô'ēl*, and *Pilpēl*, which are also much in use. See § 26. Rem. *c.*[1]

Rem. *a.* *Stative verbs.* The stative ē of perf. Qal is always sharpened to *a* (see § 22 Rem. *b*); a very few perff. appear with ō, Gen. 49. 23, Job 24. 24. In impf. final *a* and preformative *i* (i. e. ē in open pretone), are regular, as יֵקַל, or with first rad. doubled יִקַּל, Gen. 16. 4; 47. 19, Deut. 19. 6, Is. 7. 4, Gen. 21. 11.

Rem. *b.* In Niph'al ā is the ordinary preformative vowel, but *i* (ē when prolonged) also appears. Ez. 25. 3, Mal. 2. 5, Is. 57. 5. The final ē of Niph. is usually sharpened to *a;* but ē is found, and even extends itself to the perf. and part, Is. 49. 6, 1 Sam. 15. 9, Ps. 68. 3.

By imitation of verbs *'Ayin Vav* the Niph. has occasionally ô throughout; and it may be remarked in general that the two classes *'Ayin Vav* and *Double 'Ayin* shew an inclination to adopt forms from one another. 1) In impf. û appears, Is. 42. 4, Prov. 29. 6. 2) In *niph.* *o*, Is. 34. 4, Am. 3. 11, Ez. 29. 7. 3) In hiph. î, Ps. 89. 10, Jud. 3. 24.— The perf. hiph. is often in *a*, Is. 8. 23, 2 K. 23. 15; so with gutt. Deut. 28. 52.

WORDS FOR PRACTICE.

to plunder	בז	to roll	גל	to be light	קל *st.*
to be hot	חם *st.*	to curse	אר	to measure	מד
to pity	חן	to hold a feast	חג	to be bitter	מר *st.*
to be evil	רע *st.*	to destroy	שם (1)	to begin	חל *Hiph.*
to turn	סב (1)	to be soft	רך *st.*	to be silent	דם 1
to be ended	תם 1	to curse	קב 1	to tingle	צל *st.*
to be trodden	דך *st.*	to waste away	מק *Niph.*		

Note. Verbs marked 1 double the *first* radical.

---

[1] As in *'Ayin Vav* verbs the question may be raised whether these verbs be properly biliteral stems shewing an impulse towards triliteration which gratifies itself in the duplication or repetition of the second stem letter, or whether they be real triliterals now undergoing a process of contraction. If the second hypothesis be adopted, the contractions may be explained by considering the *second* radical a weak letter and applying to it the laws 2, 3 of § 9.

Several considerations, however, are in favour of the other hypothesis, which is more natural in itself: 1) Sometimes the duplication of the 2nd radical does not appear, even under inflection, as, perf. תַּמְנוּ for תַּמּוֹנוּ, impf. יָמוּ for יְמֹּוּ. And 2) on the other hand the impulse towards strengthening the stem by triliteration often finds satisfaction in dupli-

EXERCISE: PARSE THESE WORDS.

בַּזּוֹנוּ, קַלּוֹ, וְחַגֹּתֶם, אָאֹר, וַיָּחָן, גֹּל, תֵּרַע, בֹּזּוּ, לָקֹב, וְנָקַל,
וּנְמַקֹּתֶם, יִמַּד, הֲשִׁמּוֹת, הַתַּמּוּ, תִּדֹּם, אָקֹב, וַיִּתַּמּוּ, תַּתֵּם׃
אֲנִי אַעֲבִיר כָּל־טוּבִי עַל־פָּנֶיךָ וְחַנֹּתִי אֶת־אֲשֶׁר אָחֹן וְרִחַמְתִּי
אֶת־אֲשֶׁר אֲרַחֵם׃ 2 הֵחֵל הָאָדָם לָרֹב בָּאָרֶץ וּבָנוֹת יֻלְּדוּ לָהֶם׃
3 וַיּוֹרֶד אֶת־הָעָם אֶל־הַמָּיִם וַיֹּאמֶר יהוה אֶל־גִּדְעוֹן כֹּל אֲשֶׁר־
יָלֹק בִּלְשׁוֹנוֹ מִן־הַמַּיִם כַּאֲשֶׁר יָלֹק הַכֶּלֶב תַּצִּיג אוֹתוֹ לְבָד וְכֹל
אֲשֶׁר־יִכְרַע עַל־בִּרְכָּיו [1]לִשְׁתּוֹת׃ וַיְהִי מִסְפַּר הַמְלַקְקִים בְּיָדָם
אֶל־[2]פִּיהֶם שְׁלֹשׁ מֵאוֹת אִישׁ וְכֹל יֶתֶר הָעָם כָּרְעוּ עַל־בִּרְכֵיהֶם
לִשְׁתּוֹת מָיִם׃ 4 וַתֹּאמֶר אֲלֵיהֶן אַל־תִּקְרֶאנָה לִי [3]נָעֳמִי [4]קְרֶאןָ
לִי מָרָא כִּי הֵמַר שַׁדַּי לִי מְאֹד׃ אֲנִי מְלֵאָה הָלַכְתִּי וְרֵיקָם
הֱשִׁיבַנִי יהוה לָמָּה תִקְרֶאנָה לִי נָעֳמִי [5]וַיהוָה עָנָה בִי וְשַׁדַּי
הֵרַע לִי׃

[1] Inf. Cons. שתה *to drink* § 44. [2] See פֶּה Table of *Irreg. Nouns.*
[3] No'ŏmi. [4] Defective spelling. [5] *Circumstansial Clause*,—in which the order is: *vav*, then *subject*, and last *predicate*. *Vav* would be translated here "when".

§ 43. NOUNS FROM DOUBLE 'AYIN VERBS.

These lines from Table § 6. 3 may be repeated:—

Vowels in final accented shut syll.	*ā(a)*	*ē*	*ō*
„ unaccented „	*a*	*e*	*o*
„ non-final sharp (before double letter)	*a*	*i*	*u*

First declension.

sing. mas.	קַל	תָּם	רַע	מֵסַב	מָסָךְ
fem.	קַלָּה	תַּמָּה	רָעָה		
plur. mas.	קַלִּים	„	„	מְסִבִּים	*c.* מָסַךְ
fem.	קַלּוֹת	„	„	מְסִבּוֹת	&c.
	(light)	(perfect)	(evil)	(circle)	(curtain)

cation of the *first* stem-letter, as, impf. יִסֹּב, impf. Hiph. יַסֵּב. This method of giving strength to these short stems is the ordinary one in Aramean. See the Paradigm. On either hypothesis the occurrence of full triliteral forms like those of the regular verb may be looked for.

Second declension.

	A class.		I class.		U class.
abs., cons. (accented)	עַם	הַר	סַף	צֵל	חֹק
(unaccented	עַם־			צֶל־	חָק־)
suff. &c.	עַמִּי	הָרִי	סִפִּי	צִלִּי	חֻקִּי
plur.	עַמִּים	„	„	צִלִּים	חֻקִּים
	(עֲמָמִים)	(*c.* הַרְרֵי)	„	(צְלָלִים)	(*c.* חִקְקֵי)
	(people)	(mountain)	(threshold)	(shadow)	(statute)

1. The Tone affects the vowels as shewn in the Table. In final accented syllable *ē ō* are invariable, but the sharp *a* is more common than *ā*.

2. There are few words of the *first declension,* and, with one or two exceptions, as מֹחַ *marrowy,* the unaugmented words are all of the form *a—a,* § 18. Such words, however, as *people, mountain,* &c. may perhaps with as much propriety be classed with the first as with the second declens.

The vowel under *m* preformative is sometimes lost, and sometimes preserved.

3. As in the verb the words develop the double letter under inflection; but the place of the tone is regular.

4. In the *second declension* the plur. abs. is generally of the same form as other inflected parts, but sometimes the pretonic *ā* appears, as in ordinary segholates.

The letter is very rarely written twice in the sing., גְּלָלוֹ from גֵּל Job **20.** 7. Comp. **40.** 22, Gen. **14.** 6.

Rem. *a.* The effects of gutturals are seen in the words *evil* and *mountain.*

Before the double letter *a* may be thinned to *i.* In some cases, e.g. סַף, it may remain doubtful whether the *i* be due to this cause, or whether the *a* of the abs. be not due to the Tone, § 10. 5 Rem., the word being of the second class.

Rem. *b.* This class of words can best be distinguished from other classes by a knowledge of derivation; but it may be observed that:— a) words of this class ending in *a* sound have usually short *a,* while the words of other classes which they resemble, as יָד *hand,* § 18, קָם *standing,* § 41, have *ā*; b) words of this class ending in *e* sound are distinguished from segholates of *'Ayin Yod* like אֵיד, § 41, by wanting *yod.* They quite agree in form with words like מֵת, § 41, which,

however, are not a numerous class; c) words of this class ending in *o* sound are distinguished from adj. and segholates of *'Ayin Vav* like טוֹב and קוֹל, § 41, by wanting *vav*.

WORDS FOR PRACTICE.

light	קַל	and so:	weak דַּל, fine דַּק, bitter מַר, living חַי, cold קַר, hot חַם.
people	עַם	„	hill הַר, garden גַּן, prince שַׂר, ox פַּר, palm (hand) כַּף.
shadow	צֵל	„	heart לֵב, mother אֵם, end קֵץ, arrow חֵץ, with (prep.) אֵת, עִם.
statute	חֹק	„	bear דֹּב, tambourine תֹּף, all כֹּל, yoke עֹל, strength עֹז, heat חֹם, cold קֹר, statute חֻקָּה.

they called his name Sheth { קָרְאוּ אֶת־שְׁמוֹ שֵׁת / קָרָא „ / נִקְרָא „

Rule. The indeterminate subject (Engl. *they*) may be expressed: *a*) by the third pers. plur.; or *b*) by the third sing.; or *c*) by the passive voice,—in the last case the Pass., used impersonally, still retains the government of the Act.

bless me, even me	בָּרְכֵנִי[1] גַם אָנִי
thy blood, even thine	דָּמְךָ גַּם־אַתָּה
to Sheth, even him	לְשֵׁת גַּם־הוּא

Rule. When the Personal Pronoun is repeated for the sake of emphasis, it is repeated in the separate or simple form.

EXERCISE. TRANSLATE.

And her mistress was despised (light) in her eyes. God thou shalt not despise (*pi'el*) and a prince among (in) thy people thou shalt not curse. And thou shalt put the whole upon the palms of the priest and upon the palms of his sons. Comfort ye my people, speak to (upon) their heart, and cry unto them that their warfare is fulfilled (full). Our end draws near (*perf.*), our days are full. Plead with your mother, plead, for she is not my wife,

---

[1] When the accent falls on the third radical of בָּרֵךְ the ר is pronounced with *Ḥaṭ pathaḥ*.

and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. A child has been born (*pu'al*) to us, a son has been given to us, and they have called (*sing.*) his name With-us-God.[1] And the captain of the host sent messengers to the king saying: Make thy covenant with me, and behold my hand *shall be* with thee to turn-round[2] unto thee all Israel. And he came into his house displeased and he lay down on his bed and turned away[2] his face and did not eat bread. Arise, go down to meet the king of Israel and thou shalt speak unto him saying, Thus saith the Lord, In the place where the dogs licked the blood of Nabôth shall the dogs lick thy blood, even thine.

[1] אֵל. [2] Hiph. סבב.

§ 44. LAMED HE (LAMED VAV AND YOD) VERBS.

The *He* in this class of verbs is not a radical, but a mere vowel sign.

The stems are properly ל״ו and ל״י, though forms with *yod* have acquired such a preponderance that only a few traces of stems with *vav* now appear.

1. When the third radical is final it unites with the characteristic vowel, and forms a sound which in all cases is represented by the letter ה, except in the pass. part. Qal, in which *yod* is written after *û*:—

a) This sound is in all perff. *ā*, *qameç*. § 28. 1.
b) in impff. and participles the broad *é*, *ṣ'ghol* (from *ây*);
c) in imperr. the closer *ē*, *çere* (from lighter *ây*);
d) in infin. abss. the ordinary vowel of the regular verb;
e) while in infin. conss. the fem. *t* has been added, making the termination *ôth*.

2. When the third radical is not final but stands under inflection:—

1) After a vowelless consonant it surrenders its vowel to the consonant and disappears, § 9. 2, גָּלְיוּ=גָּלוּ (or, it may be held to lose itself in the following vowel).

2) At the end of a syllable it is silent after the preceding vowel, § 9. 1. Now this vowel being in all cases *a*, the diphthongal *ay* arises:—

a) This *ay* most naturally becomes *ê*, which prevails exclusively in perff. pass., as *Pu.* גֻּלֵּיתָ;

b) but *ê* in parts much used may be thinned to *î*, which in perf. Qal is found exclusively, and in other perff. alternatively with *ê*, as *Qal* גָּלִיתָ;

c) in the accented syll. before *nāh* of imperf. and imper. *ay* becomes *é* (s^eghol), as גְּלֶינָה.

Rem. *a.* For traces of forms ל״ו the Lexicon or Concordance may be consulted on the roots שלו and שלה, ענה, גאה, שחה &c. and their derivatives.[1]

Rem. *b.* The 3 s. f. is sometimes גָּלַת, but usually it assumes the second fem. termination, as in Parad., Lev. 25. 21; 26. 34, Jer. 13. 19.

The infin. abs. is occasionally spelled גָּלוֹ, Gen. 26. 28.

The infin. cons. sometimes wants the fem. termination, as גְּלֹה, rarely spelled גְּלוֹ, Gen. 48. 11; 50. 20; 31. 28. The termination *ôth* may also be explained as from *wath*, or *yath*.

Rem. *c.* The thinning of *ê* to *î* is said to be universal before *nû* of 1 pl., and almost universal before *tem* of 2 pl. The third rad. *yod* occasionally remains consonantal, esp. in pause and before term. וּן, as חָסָ֫יוּ Deut. 32. 37; 8. 13, cf. Ps. 57. 2, Is. 17. 12; 21. 12; 41. 5.

The verb שָׁחָה (שחו) *to bow down* forms a very common hithpa'lel, הִשְׁתַּחֲוָה, יִשְׁתַּחֲוֶה, *vav conv.* וַיִּשְׁתַּחוּ Gen. 18. 2, plur. 42. 6 &c. cf. Gen. 21. 16.

Rem. *d.* In perff. with *vav conv.* the accent is not usually thrown forward.

On suffixes see next § and the Paradigm.

WORDS FOR PRACTICE.

to be	היה	to build	בנה	to reval, open	גלה
to do	עשׂה	to cover	כסה *Pi.*	to see	ראה
to acquire	קנה	to increase	רבה	to be fruitful	פרה
to count	מנה	to drink	שׁתה	to command	צוה *Pi.*
to weep	בכה	to conceive	הרה	to rule	רדה
to blot out	מחה	to go up	עלה	to smite	נכה *Hiph.*

he commanded the man to eat צִוָּה אֶת־הָאִישׁ לֶאֱכֹל

„ „ „ *not to eat* „ „ לְבִלְתִּי אֱכֹל

---

[1] The forms of this class of words are perhaps to appearance most easily explained on the assumption that the stems are triliteral with a weak letter *w* or *y* as third radical. The explanation will not differ materially if the stems be considered biliteral with a vocalic termination, *û î*. On

EXERCISE. TRANSLATE.

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּֽרְאָם בְּיוֹם עֲשׂוֹת יהוה אֶרֶץ
וְשָׁמָֽיִם׃ 2 וְהָיִיתָ נָע וָנָד בָּאָרֶץ וְהָיָה כָל־מֹצְאִי יַהַרְגֵנִי׃
3 לֹא אֹסִף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי׃ 4 פְּרוּ וּרְבוּ
וּמִלְאוּ אֶת־הָאָרֶץ׃ 5 וְהָיָה בְּעַנְנִי[1] עָנָן עַל־הָאָרֶץ וְנִרְאֲתָה
הַקֶּשֶׁת בֶּעָנָן׃ וְהָיְתָה הַקֶּשֶׁת בֶּעָנָן וּרְאִיתִיהָ לִזְכֹּר בְּרִיתִי׃
6 שָׂא נָא עֵינֶיךָ וּרְאֵה כִּי אֶת־כָּל־הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לְךָ
אֶתְּנֶנָּה׃ וְשַׂמְתִּי אֶת־זַרְעֲךָ כַּעֲפַר הָאָרֶץ אֲשֶׁר אִם יוּכַל אִישׁ
לִמְנוֹת עֲפַר הָאָרֶץ גַּם זַרְעֲךָ יִמָּנֶה׃ 7 וַיֹּאמֶר פַּרְעֹה לְךָ מֵעָלָי
הִשָּׁמֶר לְךָ אַל־תֹּסֶף רְאוֹת פָּנַי כִּי בְּיוֹם רְאֹתְךָ פָּנַי תָּמוּת׃

Behold I rain (*part.*) upon the earth and I will blot out all that I have made from-upon the face of the ground. Behold thy maid is in thy (*f.*) hand, do to her the *thing* good in thine eyes. And they left off building the city. And his sons took a (the) garment and covered the nakedness of their father, and the nakedness of their father they did not see. I am not able to do *any*thing until thou come thither. And the waters increased very *much* and the ark went upon the face of the waters, and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden lest thou die. For thou Lord of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he sent forth a (the) dove to see whether[1] the waters were lightened[2] from-upon the face of the ground. And it came to pass when he saw her that[3] he rent his clothes and said, Alas my daugther thou hast-

[1] הֲ particle § 49. [2] Perf. קַל. [3] *Vav conv.*

---

this latter hypothesis, *ai* has to be substituted for *ay* in the above rules; and forms like גָּלְיוּ for גָּלוּ and others, in which *y* is mobile, must be considered secondary, while on the first hypothesis they are remains of the primary formations. The same thing may be said here as was said in *note* regarding verbs ע"ו, § 40.

[1] When a letter is written twice and the first of the two has *shᵉva vocal* it is written in the best Edd. with *Ḥaṭ. path.* as above. The word הִנְנִי § 49 is excepted from this law.

indeed-brought-me-low,[1] for I have opened[2] my mouth unto the Lord and I cannot go-back. And he said unto the children of Israel, *At*-evening[3] (*acc.*) then (*vav conv.*) shall ye know that Jehovah hath brought you out from the land of Egypt, and *in-the*-morning (*acc.*) then shall ye see the glory of the Lord.

[1] Hiph. and *inf. abs.* [2] פצה. [3] The *modal* accus. embracing all definitions of *time*, *place*, *measure*, and in general all expressions defining the *mode* of the verbal action.

§ 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE.

1. The *Jussive* or shortened impf. and the imper. in verbs *Lam. He* is formed by loss of the final vocalic syllable (*He* and vowel sign); and hence is often called the *Apocopated* impf. &c. The contraction occasions some alterations within the word. Thus:—

impf. qal	יִגְלֶה	*apoc.*	(יִגְל=) יִגֶל or יֶגֶל=יִגְל or יִגַל. § 29.
impf. hiph.	יַגְלֶה	„	(יַגְל=) יֶגֶל=יַגְל. § 29. § 5. Rem. *d.*
imper. hiph.	הַגְלֵה	„	(הַגְל=) הֶגֶל.
impf. niph.	יִגָּלֶה	„	יִגָּל.
impf. pi.	יְגַלֶּה	„	יְגַל. § 5. Rem. *d.*
imper. pi.	גַּלֵּה	„	גַּל. „
impf. qal, hiph.	יַעֲלֶה	„	יַעַל, יִשַׁע &c.
impf. qal	יִרְאֶה	„	יֵרֶא &c. With vav conv. 3 s. m. alone וַיַּרְא; 3 *f.* וַתֵּרֶא, 1 *c.* וָאֵרֶא.

Rem. These contracted forms are used with *vav conv.*, though full forms with *vav* are not uncommon. The forms וַיֵּשְׁתְּ, וַיֵּבְךְּ, יִשְׁבְּ &c. with no helping vowel are possible only when last letter is a mute (§ 5 Rem. *d*, end), otherwise the forms יִגֶל or יֶגֶל must be used.

2. The common verb הָיָה *to be*, has some irregularities,—which may be given:—

1) The gutt. when initial takes ḥaṭ. s[e]ghol, as imper. הֱיֵה.

2) With *any* prefixed letter the gutt., when without a vowel, takes simple sh[e]va, and the prefix *ḥireq*, as impf. יִהְיֶה.

3) Apocopated impf. is (יִהְי=) יְהִי, וַיְהִי, נְהִי &c. See nouns of 2nd declens.

The verb חָיָה *to live,* has mostly the same peculiarities.

Rem. *Vav* before the imp. sing. takes ֶ as וֶחְיֵה, and of course א in 1st sing. impf., אֶחְיֶה. The preform. letter always takes *Metheg.*

3. *Nouns from verbs* ל״ה.

First and third declensions.

abs.	מִקְנֶה	קֹנֶה	עָלֶה	שָׂדַי	יָפֶה	*fem.* יָפָה
cons.	מִקְנֵה	קֹנֵה	עֲלֵה	שְׂדֵי	יְפֵה	יְפַת
suff.	מִקְנַי		עָלַי			
3 *m.*	מִקְנֵהוּ		עָלֵהוּ			
3 *f.*	מִקְנָהָ		עָלֶהָ—לָהּ			
pl.	מִקְנִים		עָלִים		יָפִים	יָפוֹת
cons.	מִקְנֵי		עֲלֵי		יְפֵי	יְפוֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

Second declension.

	A class.		I class.			U class.		
abs. sing.	אֲרִי	(קֵצו)	גְּדִי	פְּרִי	פְּתִי	חֲצִי	חֳלִי	תֹּהוּ
pause	„		גֶּדִי	פֶּרִי	&c.	חֵצִי	חֹלִי	
afform.	אַרְיֵה	קַצְוָה *f.*		פִּרְיוֹ		חֶצְיוֹ	חָלְיוֹ	
plur.	אֲרָיִים		גְּדָיִים		פְּתָאִים		חֳלָיִים	
cons.		קַצְוֵי קְצָווֹת	גִּדְיֵי					
	(lion)	(end)	(kid)	(fruit)	(simple)	(half)	(sickness)	(waste)

First and third declensions. 1) The vocalic sound at the end of these words is the broad *ṣ*ᵉ*ghol,* which becomes the closer *çere* in the construct. Comp. the relation of the impf. and imper. in the verb.

2) The vocalic termination is absorbed in the vowel of the afformative.

3) The final *e* sound naturally admits the suffixes *hu, ha* &c. of 3 pers. In 3 m. s. *ĕhu* is found exclusively; in 3 f. besides *ĕha* there may be *āh.*

Rem. Sometimes the vocalic termination is written with *yod,* in which case the cons. and suffixal forms of sing. and plur. noun coincide in spelling, as מִקְנֶיךָ *thy cattle* sing., שָׂדֵינוּ *our field;* compare Gen. 1. 21 (a sing. defectively written).

Second declension. 1) In these segholates the fundamental vowels sounds generally appear, *i* taking the tone, which *u,*

however, is unable to bear. The regular form, as בְּכֶה *weeping,* is rare.

2) When any afformative is appended the vowel as in other segholates removes to the first syllable.

3) In the plur. *yod* is sometimes softened into *'aleph* before another *yod;* and in the *cons.* the pretonic *ā* many times remains.

Rem. *a.* On account of the thinning of *a* to *i*, which was to be expected in these weak words, it is hardly possible to say whether such words as *fruit* &c. belong to the first or to the second class. See Add. Notes.

Rem. *b.* The short words *hand, blood* &c. which follow in their inflection the *first* declension, and the words *son, name* &c. which follow the *third*, appear to be contractions of forms derived from stems ל״ה. The words אָב *father*; אָח *brother*, *fem.* אָחוֹת *sister*; חָם *father in law*, &c., are also shortened forms belonging to this class of stems; in which, however, the rejected letter generally appears under inflection. See Table of Irreg. Nouns.

WORDS FOR PRACTICE.

work	מַעֲשֶׂה	appearance	מַרְאֶה	cattle	מִקְנֶה	cheek	לְחִי
beauty	יֳפִי	captivity	שְׁבִי	affliction	עֳנִי	shepherd	רֹעֶה
friend	רֵעֶה	butler	מַשְׁקֶה	covering	מִכְסֶה	butlership	מַשְׁקֶה

and they spake to one another וַיְדַבְּרוּ אִישׁ אֶל־רֵעֵהוּ

„ „ אֶל־אָחִיו

and they smote one another וַיַּכּוּ אִישׁ אֶת־אָחִיו

and they (f.) *clave to one another* וַתִּדְבַּקְנָה אִשָּׁה בַּאֲחוֹתָהּ

„ „ בִּרְעוּתָהּ

EXERCISE. TRANSLATE.

וַיָּבֹא אַבְרָם אֶל־הָגָר[1] וַתַּהַר וַתֵּרֶא כִּי הָרָתָה וַתֵּקַל גְּבִרְתָּהּ
בְּעֵינֶיהָ׃ 2 אָמַר יהוה לְאַבְרָם הִתְהַלֵּךְ לְפָנַי וֶהְיֵה[2] תָמִים
וַהֲקִמֹתִי אֶת־בְּרִיתִי לִהְיוֹת לְךָ לֵאלֹהִים[3]׃ 3 וַיָּסַר נֹחַ אֶת־מִכְסֵה

[1] Hagar. [2] Imper. here expresses the consequence = and (so) thou shalt be. [3] This contraction takes place with the three prepp. *b, k, l* and conj. *v.* The contraction does not take place when the noun is in the *sing.*

הַתֵּבָה וַיַּרְא וְהִנֵּה חָרְבוּ פְּנֵי הָאֲדָמָה׃ 4 וַיִּטַּע נֹחַ כֶּרֶם וַיֵּשְׁתְּ
מִן־הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹךְ אָהֳלֹה[1]׃ 5 יַפְתְּ אֱלֹהִים לְיֶפֶת[2]
וְיִשְׁכֹּן בְּאָהֳלֵי שֵׁם׃ 6 נְטֵה יָדְךָ וְתַעַל אֶת־הַצְפַרְדְּעִים׃ 7 וַיְהִי
רִיב בֵּין רֹעֵי מִקְנֵה אַבְרָם וּבֵין רֹעֵי מִקְנֵה לוֹט וַיֹּאמְרוּ אִישׁ
אֶל־רֵעֵהוּ אַל־נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶךָ׃ 8 וַיֵּרָא יהוה אֶל־
אַבְרָם וַיֹּאמֶר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ
לַיהוָֹה הַנִּרְאֶה אֵלָיו׃

[1] For this suffix see § 2. 3. 3), § 19. [2] Japhet; Shem.

And I saw in my dream and behold seven good cows and they stood upon the bank of the river. And the man of God stretched out his hand and brought up the frogs as the Lord had commanded him; and Pharaoh saw the plagues and he feared *with* a great fear. And Adam knew his wife and she conceived and bare Qayin; and she conceived again and bare his brother Hebel, and Hebel was a shepherd of flocks; and it came to pass when they were in the field that Qayin rose up against (unto) his brother and slew him. And his daughters spake one to another saying, Let us make our father drink wine; and he drank and was drunken. Walk thou before me and be perfect. And God opened her eyes and she saw a well of water, and she went and filled the bottle with-water[1] and made the boy drink. And the captain of the host said, Who *ever* shall smite Qiryath Ṣēpher and take it, then (*vav conv.*) I will give him my daughter to wife. And the watchmen saw a man coming out of the city and they said unto him, Shew-us the entrance of the city and we will deal mercifully with thee;[2] and he shewed-them the entrance of the city, and they smote the city with the edge of sword but the man they let go; and he went into the land of the Ḥittîm and built a city and called its name Lûz.

[1] Acc. [2] עָשָׂה חֶסֶד עִם.

Note on doubly weak and defective verbs.

1. Many verbs have more than one weak letter. They are mostly ל״א or ל״ה with some other peculiarity. Some common verbs are these:—

1) ל״א and פ״ן. נָשָׂא *to lift*, impf. יִשָּׂא, pl. יִשְׂאוּ (§ 7 note 1); imp. שָׂא, suff. שָׂאֵהוּ, שָׂאוּנִי; inf. c. שְׂאֵת, בִּשְׂאֵת &c., but לָשֵׂאת, rarely נְשׂא.

2) ל״א and פ״ן. יָצָא *go out*, impf. יֵצֵא, imp. צֵא, inf. c. צֵאת, לָצֵאת. Hiph. הוֹצִיא, הוֹצֵאתָ &c.

3) ל״א and ע״ו. בּוֹא *to come*, perf. בָּא, בָּאתָ &c., impf. יָבוֹא, inf., imp. בּוֹא, part. בָּא. Hiph. הֵבִיא, הֵבֵאתָ &c., but usually הֲבִיאֹתָ &c. before suff.

4) ל״ה and פ״ן. נָטָה *to stretch*, impf. יִטֶּה, apoc. יֵט, וַיֵּט. Hiph. נכה *to smite*, הִכָּה, impf. יַכֶּה, apoc. יַךְ, וַיַּךְ, imp. הַךְ, inf. הַכּוֹת, part. מַכֶּה.

5) ל״ה and פ״א. אָבָה *be willing*, impf. יֹאבֶה, apoc. אַל־תֹּבֵא, Pr. 1. 10. אָלָה *to swear*, apoc. וַיֹּאֶל, 1 S 14. 24 (יֹאלֶה=יאלה). Poet. אָתָה *to come*, impf. יֶאֱתֶה, יֵאתֶה, apoc. וַיֵּאת Is. 41. 25, cf. Deut. 33. 21.

6) ל״ה and פ״י. יָרָה *to cast*, *shoot*, impf. suff. וַנִּירָם Nu. 21. 30, from יִירֶה, imp. יְרֵה, inf. יְרוֹת. Hiph. הוֹרָה, impf. יוֹרֶה, apoc. וַיּוֹר, 2 K. 13. 17. יָפָה *be beautiful*, impf. יִיפֶה, apoc. וַיִּיף Ez. 31. 7, cf. 16. 13.

2. Stems composed of two strong radicals and any of the three weak letters י, ו, נ, are often allied in meaning. Thus יָעַץ, עוּץ *to advise*, גור יָגֹר *to fear*, יָצַב, נָצַב *to place*, נָפַח, פּוּחַ *to blow*, עָטָה, יָעַט *to cover*. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

1) בּוֹשׁ *be ashamed*, see Parad. § 40. Hiph. הֵבִישׁ reg., and also הוֹבִישׁ from יבשׁ.

2) טוֹב *be good*, perf., part., inf. טוֹב; but impf. יִיטַב and hiph. הֵיטִיב from יטב.

3) הָלַךְ *to go*, perf., inf. abs. הָלוֹךְ, part. הֹלֵךְ; impf. יֵלֵךְ, inf. c. לֶכֶת, suff. לֶכְתִּי, imp. לֵךְ, hiph. הוֹלִיךְ, from ילך. Later style forms impfs and inf. cons. from הָלַךְ.

4) יָגֹר *to fear*, perf., part. יָגֹר; impf. יָגוּר, imp. גּוּר Job. 19. 29, from גּוּר.

5) יָכֹל *be able*, inf. abs. יָכוֹל, inf. cons. יְכֹלֶת, impf. יוּכַל (hoph.).

6) יָסַף *to add*, perf., part., in Qal; hiph. הוֹסִיף in perf., impf., and inf. An imp. סְפוּ Is. 29. 1, Jer. 7. 21 (from ספה? cf. Is. 30. 1).

7) יָקַץ *to awake*, only impf. יִיקַץ in Qal; hiph. הֵקִיץ perf., impf., imp., infin., from קוּץ.

8) כָּשַׁל *to fall*, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

9) נגשׁ *to draw near*, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

10) נָחָה *to lead*, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice.

11) נָקַע *be alienated*, perf. 3. *f.* נָקְעָה Ez. 23. 18, impf. 3. *f.* תֵּקַע Jer. 6. 8, from יקע.

12) נתך *to pour* (intr.), only impf. יִתַּךְ in Qal; in Niph. נִתַּךְ perf. and part.

13) שָׁתָה *to drink*, in Qal, but Hiph. הִשְׁקָה *to give to drink*, from שקה.

§ 46. THE TWO VERBAL FORMS, PERFECT AND IMPERFECT.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. *The Perfect.* The Perfect expresses a completed action. 1. Now in reference to *time* such an action may be:—1) one just completed from the point of view of the present (the preter definite); as, Against thee only *have I sinned* חָטָאתִי; exx. Gen. 3. 11 *eaten*, 4. 1 *have gotten*, Ex. 5. 14 *have ye not fulfilled?* Or 2) one completed in the indefinite past (the preter indefinite); as, In the beginning God *created* בָּרָא; exx. Gen. 4. 1 *knew*, Job 1. 1. Or 3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה; exx. Gen. 2. 2, 3; 3. 1; 19. 27. Or finally, on the opposite side, 4) one completed from the point of view of another action yet future (the future perfect); as, I will draw for thy camels also until *they have done* drinking כִּלּוּ לִשְׁתּוֹת; exx. Gen. 48. 6; Mic. 5. 2.

It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O Jehovah my God *if I have done this* אִם עָשִׂיתִי Ps. 7. 4; (3) *If ye had not ploughed* with my heifer חֲרַשְׁתֶּם Jud. 14. 18; Would God *that we had died* לוּ מַתְנוּ Numb. 14. 2, exx. Judg. 6. 3; Is. 1. 9; (4) *If* Jehovah *shall wash away* רָחַץ the filth of the daughter of Zion, Is. 4. 4; exx. Gen. 43. 9 &c.

2. The perf. never expresses any action but one conceived as completed, but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English:—1) In the case of

actions of frequent occurrence—actions which *have been* often experienced or observed (perf. of experence); as, The sparrow *findeth* a house מָצְאָה (E. V. hath found), Ps. **84.** 4; exx. Ps. **10.** 3; **33.** 13; Prov, **11.** 2, 8. This usage is naturally particularly common in comparisons, Job **7.** 9; and when general truths are expressed *negatively*, Ps. **15.** 3 foll. 2) In the case of the actions or conditions expressed by *stative* verbs, § 22 Rem. *a*. What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that *continues*, but rather the fact that it is a condition that has come into *complete existence* and realization, and hence the perf. is made use of to express it; as, I *know* יָדַעְתִּי that thou wilt be king, 1 Sam. **24.** 21; I *hate* שָׂנֵאתִי all workers of iniquity, § 38 Exer.; so, I *remember*, זָכַרְתִּי § 16 Exer. &c.; exx. Gen. **6.** 13; **18.** 13; **27.** 14; **32.** 10 (E. V.); Numb. **11.** 5; Deut. **12.** 31. To this class belongs the verb *to be*, when *am* &c. is expressed. 3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts, as, The field *give I* thee נָתַתִּי Gen. **23.** 11; And if not, I *will take it* לָקַחְתִּי 1 Sam. **2**, 16, exx. Gen. **4.** 23; **9.** 13; **17.** 20; Deut. **15.** 6; Ruth **4.** 3. This usage is very common in the elevated language of the Prophets, before whom the future lay so clear and certain as to be made the basis of new exhortation (prophetic perf.); Is. **9.** 5 foll., **10.** 28 foll.

Rem. As the language has no perfect or aorist participle, the perf. itself is used in subordinate clauses which serve for adjectival or participial descriptions. Such clauses should be translated by the participle in English.

The use of the perf. to express momentary actions, and for expressing the sudden, sharp, occurrence of any action, seems a variety of its use in 2. 3), 1 Sam. **2.** 16.

II. *The Imperfect.* The impf. expresses an action conceived as *entering upon,* or *going on towards*, accomplishment. 1. Such an action may be:—1) A single action, going on and unfinished in the present (present); as, Whence *come*

ye תָּבֹאוּ Josh. 9. 8; exx. Ex. 5. 15; Jud. 17. 9; Ps. 2. 4. Or 2) A single action going on in the past, the two being conceived as contemporaneous (presens preteriti),—in Prose chiefly when the section of time with which the action coincides and to which it is parallel and present, is prominently defined by a *particle*; as, Then *sings* Moses אָז יָשִׁיר Ex. 15. 1; exx. Deut. 4. 41; Josh. 8. 30; 1 Kings 16. 21.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*:—1) Either in the present; as, It *is said* to this day, יֵאָמֵר Gen. 22. 14; Take of all food which *is eaten*, § 35 Exerc. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, A wise son *maketh a glad* father יְשַׂמַּח Prov. 10. 1; exx. Numb. 11. 12; Deut. 1. 31; Jud. 10. 4; 2 Sam. 5. 8; Ps. 1. 2 foll. Prov. *pass.* Or 2) In the past; as, Thus *did* Job continually יַעֲשֶׂה Job. 1. 5. This usage is of very frequent occurrence, exx. Gen. 2. 6 *went up*; 6. 4 *used to come in*; Numb. 11. 5 *used to eat*; 1 Sam. 1. 7; 2. 19; Ps. 95. 10.

3. The imperf. is used for the expression of the *future*—that which is conceived as entering upon accomplishment:—1) This may be a future from the point of view of the real present; as, A prophet *will* the Lord *raise up* unto you יָקִים Deut. 18. 18, see § 21 Exerc. Or 2) It may be a future from any other point of view assumed; as, He took his eldest son that *was to reign* יִמְלֹךְ in his stead, 2 Kings 3. 27.

4. The usage in 3. 2) may be taken as the transition to a common use of the impff. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (esp. the potential). Such actions are strictly *future* in reference to the assumed point of relation, and the simple impf. sufficiently expresses them. For ex., Of every tree of the garden thou *mayest eat* תֹּאכֵל § 35 Exerc.; *Could we* (were we to) *know* הֲנֵדַע, that he *would say*, Bring down your brother, § 39 Exerc.; Six days

shalt thou (must thou) *labour*, Ex. 20. 9; How *shall* (should) we *sing*? Ps. 137. 4.

5. On the same ground the impf. follows particles expressing *transition*, *purpose*, *result*, and the like, as, לְמַעַן *in order that*, פֶּן *lest*, כִּי *that* &c. The actions introduced by such particles are strictly consequent and future to something just stated.

When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23; just as they are employed to express that class of future actions which we express in the *Optative* &c.

Rem. *a.* As is the case with the perf., the impf. is very much used in subordinate clauses, which give adjectival or participial descriptions of the subject of the main clause. The *participle* itself is very little used for this purpose.

Rem. *b.* It must be assumed that the perf. and impf. are entirely distinct in meaning, and that the one is never used *for* the other or to express the same conception of an act with the other. But it may readily happen that two distinct conceptions may be entertained of an action, which may thus be expressed either in the perf. or impf. Thus any *general truth* for ex. may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the *perf.*, 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself, and to express this view of it, the *impf.* would be used, 2. 1).

III. The *consecutive forms* have the same variety of use as the simple forms, the consec. impf. corresponding to the simple perf.; and the consec. perf. to the simple impf.

§ 47. THE ADJECTIVE. COMPARISON.

1. *Comparative Degree.* The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. מִן, as, *Better than wine* טוֹב מִיַּיִן, lit. *good away from*, or in distinction from *wine*.

2. *Superlative Degree.* The superlative is also expressed by the positive raised into a position of isolation, as for

ex. by having the *Art.* prefixed, or by being distinguished by a suffix, or by being in the Gen. relation, as *He is the greatest*, הוּא הַגָּדוֹל lit. *the great one* (among those referred to), קְטַן בָּנָיו *the youngest of his sons*, גְּדוֹלָם *the greatest of them.*

Absolute superlativeness is expressed variously, as by the word מְאֹד, *very*, or בִּמְאֹד &c.; or by the repetition of the word expressing the quality, קֹדֶשׁ קָדָשִׁים *holy of holies* = most holy, עֶבֶד עֲבָדִים *the most abject slave.*

I am taller than he	גָּבֹהַּ אָנֹכִי מִמֶּנּוּ
he is taller than his wife	„ הוּא מֵאִשְׁתּוֹ
too little to be—	קָטֹן מִהְיוֹת
his eldest son	בְּנוֹ הַגָּדוֹל
his youngest girl	בִּתּוֹ הַקְּטַנָּה

EXERCISE.

And to Qîsh was a son, and his name *was* Shā'ûl, and there-was-no man of the sons of Israel better than he; from his shoulder and upward loftier than all the people. And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made. He has slain men more righteous than he. Thou art wiser than Dānî'ēl. A name is better than good ointment. And that man was greater than all the children of (the) East. And-Yisrā'ēl loved Yoṣeph more than all his sons for a son of old age *was* he to him. And he lifted up his eyes and saw Binyāmîn, his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (said) to me? And Lābān had two daughters, the name of the eldest *was* Lē'āh, and the name of the youngest Rāḥēl. O (*art.*) fairest among (in the) women. The greatest *men* of the city. There was not left to him except the youngest of his sons. What is sweeter than honey and what stronger than a lion? And their gain was too much for dwelling together, and the land was not able to bear them.

§ 48. THE NUMERALS.

1. *The Cardinal Numbers.* 1) The numeral *one* is an adj. agreeing in gender with its noun and standing like other adjj. *after* it, as אִישׁ אֶחָד *one man.*

2) The number *two* is a noun, and agrees in gender with the word which it enumerates, as שְׁנֵי אֲנָשִׁים *two men*; שְׁתֵּי נָשִׁים *two women.*

3) The other numerals are nouns and *disagree* in gender with the words which they enumerate, the formal fem. going with the real mas. noun and *vice versa*, as שְׁלֹשָׁה בָּנִים *three sons*; שָׁלֹשׁ בָּנוֹת *three daughters.*

4) The *tens* are the plurals of the units except *twenty* which is the plur. of *ten*, there being a distinct word for *hundred.*

5) The numerals 2—10 which are nouns stand most commonly in the *cons. state* before the word which they enumerate, see above 2), 3); they may be used *in apposition* with their word, and then they stand either before or, chiefly in later style, after it. The other numerals viz. those from 11 to 19 and the tens are used only in apposition with their word, and stand chiefly before, though sometimes, after it.

6) The units require the noun enumerated in the plural; the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. 32. 15, 16). The numbers 11 to 19 usually take the plur. except with a few common nouns like *day, man, year* &c., and collectives.

7) In Numbers composed of tens and units such as 23 the order may be *three and twenty*, שְׁתַּיִם וְשִׁשִּׁים שָׁנָה *sixty two years*, Gen. 5. 20, but also *twenty and three*, עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה Jud. 10. 2, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6), as, חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה *seventy five years*, Gen. 12. 4; or again עֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *twenty seven years*, Gen. 23. 1.

	With the Masculine. *Absol.*	*Constr.*	*With the Feminine.* *Absol.*	*Constr.*
1	אֶחָד	אַחַד	אַחַת	אַחַת
2	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
6	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שְׁבַע
8	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה
9	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע
10	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֶשֶׂר
11	אַחַד עָשָׂר		אַחַת עֶשְׂרֵה	
	עַשְׁתֵּי עָשָׂר		עַשְׁתֵּי עֶשְׂרֵה	
12	שְׁנֵים עָשָׂר		שְׁתֵּים עֶשְׂרֵה	
	שְׁנֵי עָשָׂר		שְׁתֵּי עֶשְׂרֵה	
13	שְׁלֹשָׁה עָשָׂר		שְׁלֹשׁ עֶשְׂרֵה	
	&c.		&c.	

20	עֶשְׂרִים	60	שִׁשִּׁים
30	שְׁלֹשִׁים	70	שִׁבְעִים
40	אַרְבָּעִים	80	שְׁמֹנִים
50	חֲמִשִּׁים	90	תִּשְׁעִים

100 מֵאָה *fem.*, *constr.* מְאַת, *plur.* מֵאוֹת *hundreds.*

200 מָאתַיִם *dual* (for מְאָתַיִם).

300 שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.

1000 אֶלֶף *masc.*

2000 אַלְפַּיִם *dual.*

3000 שְׁלֹשֶׁת אֲלָפִים, 4000 אַרְבַּעַת אֲלָפִים, &c.

10000 { רְבָבָה *pl.* regular.
רִבּוֹא *pl.* רִבֹּאוֹת and רִבּוֹת
רִבּוֹ }

20000 רִבּוֹתַיִם *dual.*

Rem. *a.* The units after *two* are abstract nouns in the fem. gender, and the *mas.* being the ordinary gender of nouns, the union of the two causes the apparent disagreement of gender. The rarer *mas.* of the numeral was joined with the rarer *fem.* in the noun.

Rem. *b.* The word *hundred* may be used either in the *cons.* or *abs.* in the *sing.*; in *du.* and *plur.* only in *absol.* The word *thousand* is used in the *cons.* also even in the *plur.*

Rem. *c.* The form רְבָבָה *myriad* does not occur with a numeral before it; the other forms are used either in sing. or plur., *four myriad* or *myriads.*

Rem. *d.* The *du. fem.* of the num. is used to express repetition, שִׁבְעָתַיִם *seven times*, Gen. 4. 24. A few take suffixes שְׁנֵינוּ *we two*, שְׁלָשְׁתָּם *they three* &c.

2. *The Ordinal Numbers.* The ordinal numbers from 1 to 10 are adjectives and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:—

First	רִאשׁוֹן	*fem.*		רִאשׁוֹנָה	sixth	שִׁשִּׁי
second	שֵׁנִי	„		שֵׁנִית	seventh	שְׁבִיעִי
third	שְׁלִישִׁי	„	־ִיָּה,	שְׁלִישִׁית	eighth	שְׁמִינִי
fourth	רְבִיעִי	„		&c.	ninth	תְּשִׁיעִי
fifth	חֲמִישִׁי or חֲמִשִּׁי			„	tenth	עֲשִׂירִי

§ 49. PARTICLES. THEIR SUFFIXES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

Being nouns they must be considered, when in relation to be in the *construct* state, and the word following them, (or as we say, governed by them) in the Genitive. The *case* in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others as the precative particle נָא are inseparable affixes.

The punctuation of the important prepositional fragments בּ, כּ, לּ, מִן, and of the conjunction וְ, has already been given, §§ 14—15. Another important inseparable prefix is the interrogative particle ה, the pointing of which varies:—

a) Its usual pointing is הֲ, as הֲזֶה *is this?*

b) Before simple sh^eva it is הַ, as הַמְעַט *is it little?* frequently followed by *Dag. dirimens*, in which case it is not to be distinguished from the *Art.*, as Gen. 17. 17; otherwise it is not unfrequently marked by *Metheg*; see last Rem. § 6 on p. 17.

c) Before Gutturals it is also pointed הַ, often marked by Metheg, as הַאֵלֵךְ *shall I go?*

d) Before Gutt. with *qameç* it is הֶ, as הֶחָזָק *whether it be strong?*

3. *Suffixes to Particles*. The following Table will be useful for reference:—

TABLE OF PARTICLES WITH SUFFIXES.

	to	with	with	*acc.* sign.	unto	after	as, like	from	no, none	behold
Sing.	ל	אֵת	עִם	אֵת	אֶל	אַחֲרֵי	כְּמוֹ, כְּ	מִן	אַיִן	הִנֵּה
1 *c.*	לִי	אִתִּי	עִמִּי¹	אֹתִי	אֵלַי	אַחֲרַי	כָּמוֹנִי	מִמֶּנִּי	אֵינֶנִּי	¹הִנְנִי הִנֵּנִי
2 *m.*	לְךָ¹	אִתְּךָ¹	as אֵת	אֹתְךָ¹	אֵלֶיךָ	like	כָּמוֹךָ	מִמְּךָ¹	אֵינְךָ	הִנְּךָ
2 *f.*	לָךְ	אִתָּךְ		אֹתָךְ	אֵלַיִךְ	a	כָּמוֹךְ	מִמֵּךְ	אֵינֵךְ	הִנָּךְ
3 *m.*	לוֹ	אִתּוֹ		אֹתוֹ	אֵלָיו	plur.	כָּמוֹהוּ	מִמֶּנּוּ	אֵינֶנּוּ	הִנּוֹ
3 *f.*	לָהּ	אִתָּהּ		אֹתָהּ	אֵלֶיהָ	noun.	כָּמוֹהָ	מִמֶּנָּה	אֵינֶנָּה	הִנָּהּ
Plur.										
1 *c.*	לָנוּ	אִתָּנוּ		אֹתָנוּ	אֵלֵינוּ		כָּמוֹנוּ	מִמֶּנּוּ	אֵינֶנּוּ	²הִנְנוּ הִנֵּנוּ
2 *m.*	לָכֶם	אִתְּכֶם	עִמָּכֶם	אֶתְכֶם	אֲלֵיכֶם		¹כָּכֶם	מִכֶּם	&c.	הִנְּכֶם
2 *f.*	לָכֶן	אִתְּכֶן	עִמָּכֶן	אֶתְכֶן	אֲלֵיכֶן		כָּכֶן	מִכֶּן	reg.	הִנְּכֶן
3 *m.*	²לָהֶם	אִתָּם		אֹתָם	¹אֲלֵיהֶם		²כָּהֵם	מֵהֶם	¹	הִנָּם
3 *f.*	לָהֶן	אִתָּן		אֹתָן	אֲלֵיהֶן		כָּהֵן	מֵהֶן		הִנָּן
	¹ *p.* לָךְ ² *poet.* לָמוֹ	¹ *p.* אִתָּךְ	¹ and עִמָּדִי	¹ *p.* אֹתָךְ	¹ *poet.* אֵלֵימוֹ		¹ *poet.* כְּמוֹכֶם ² *p.* כָּהֵם	¹ *p.* מִמֶּךָּ *poet.* מִנִּי, *p.* מֶנִּי &c.	¹ *poet.* אֵינָמוֹ and אֵינֵימוֹ	¹ *p.* הִנֶּנִּי ² *p.* הִנֶּנּוּ

1. Many words take the suffixes of nouns without presenting any peculiarity.

2. In small words is to be observed the fondness for the *ā* vowel in the tone, as, 2 *fem. s.* and 1 *pl. c.*; and in the pretone.

3. After ל is inflected ב *in*, but 3 *pl. m.* is בָּם. The form לָמוֹ is probably *sing.* as well as *plur.* The suff. of 3 *pl. f.* is always לָהֶן (*e*), but בָּהֵן and בָּהֶן, the latter broader sound in *pause*; a similar distinction perhaps obtains in מֵן. Comp. the suff. of כ.

4. A number of words take the suffixes of *plur.* nouns. These are to be divided, however, into two classes:—1) Words that are really *plur.*, as אַחֲרֵי *after* (*hinder parts*), with which agrees תַּחַת and others; and 2) words like אֶל which are derivatives of ל״ה roots and resume their lost *yod* before suffixes. To this class belong also עַד *unto*, and עַל *upon*.

5. Certain particles contain something of the notion of a verb in them, as הִנֵּה *ecce*, אַיִן *there is not*, יֵשׁ *there is* &c., and hence not unnaturally take suff. denoting the *accus.* (verbal), and shew a particular tendency to strengthen themselves by means of the demonstrative *n*, § 31. 5.

The word *as, like*, uses the base כְּמוֹ for *light* suffixes, with which the accent is on the penult, with pretonic *ā*; and the base כ for *heavy* suff., with which the accent is on the last syll., with pretonic *ā*. The plenary spelling כָּמוֹנִי is usual, but the defective form כָּמֹנִי also appears.

It does not belong to an Elementary Treatise to enumerate every variation in form; such variations may be found in any good Lexicon.

VOCABULARY.

ENGLISH AND HEBREW.

A.

able be, יָכֹל; *impf.* יוּכַל § 39.
abundance הָמוֹן 1[1].
according to, כְּ prep.
acquire to, קָנָה.
add to, יָסַף *perf.* and *part.* in *Qal;* other parts in *Hiph.* See § 39.
adversary, צַר 2. § 43.
advise, (See counsel).
afflict to, ענה *Pi.;* affliction עֳנִי 2. § 45.
after, behind, אַחַר, אַחֲרֵי; אַחֲרַי after me &c. See § 49.
afterwards, אַחַר, אַחֲרֵי־כֵן.
again, עוֹד; and she *again* bore וַתֹּסֶף וַתֵּלֶד &c. See § 39; (still).
aged, v. and adj. זָקֵן; old age זְקֻנִים.
alas! אֲהָהּ.
all, כֹּל 2. § 43.
allow to, נָתַן, *acc.* and *inf.*
alone, לְבַד 2. § 43. See בד in Lex. *I alone* אֲנִי לְבַדִּי &c.
also, גַּם; both...and also, גם...וגם.
altar, (sacrifice).
among, amongst, (midst).
and, וְ, § 15; both... and, וְ....וְ (also).
angel, messenger, מַלְאָךְ 1.
angry be, קָצַף; חרה, used impers.: he was angry חָרָה לוֹ.
anger, אַף 2 (אנף).
anoint to, מָשַׁח; Messiah מָשִׁיחַ 1.
another, אַחֵר; one another...אִישׁ אָחִיו. See § 45.
any, (all); not any, none, לֹא...כֹּל.
appear to, *Niph.* of *see.*
appearance, מַרְאֶה, § 45.
approach to, (draw near).
arise to, קוּם, § 40.
ark, תֵּבָה, (*e* firm).
ark (of covenant), אָרוֹן 1.
arm, זְרוֹעַ *f.* (generally); pl. *im*, *ôth.*
army, חַיִל § 41, (force).

[1] The figures 1, 2, 3 after nouns indicate the Declensions.

arrow, חֵץ 2. § 43.
as, כְּ, כַּאֲשֶׁר.
ascend to, (go up).
ashamed be בּוֹשׁ, § 40.
ashes, דֶּשֶׁן 2. *i.*
aside turn to, סוּר, § 40.
ask to, שָׁאַל, § 36.
ass, he-ass חֲמוֹר; she-ass אָתוֹן 1.
assemble, קהל *Hiph.;* (gather).
assembly, עֵדָה 1., מִקְרָא.
atone to, כפר *Pi.* (perf. in *e*); pass. *Pu.*; *for* עַל.
avenge to, נָקַם; *Niph.* be avenged, avenge oneself.
awake to, יקץ *perf.* unus.; *impf.* יִיקַץ; *perf.* הֵקִיץ *Hiph.* of קוּץ.

B.

bad, רַע 1. § 43.
bank, שָׂפָה 1. (lip.)
bark to, נָבַח.
Baal, בַּעַל 2.
be to, הָיָה, § 45.
bear to, carry, נָשָׂא; (lift up).
bear to, bring forth, יָלַד; § 39. be born, *Niph.*; beget, *Hiph.*; a boy יֶלֶד 2., girl יַלְדָּה 2.; native land מוֹלֶדֶת, § 29. 2.
bear a, דֹּב 2. § 43.
beast, חַיָּה (cattle).
beauty, יֳפִי 2. § 45 (fair).
bed, מִטָּה (stretch); מִשְׁכָּב 1. (lie).
befall to, קָרָא; קָרָה.
before, (face).
beget to, (bear).
begin to, חלל *Hiph.* (הֵחֵל); pass. *Hoph.;* beginning תְּחִלָּה.
beguile to, נשא *Hiph.*
behind, (after).
behold, הִנֵּה, הֵן 2. § 43; *behold I (me)* הִנְנִי; *behold we (us)* הִנְנוּ. See § 49. Very often followed by the *participle.*
believe to, אמן *Hiph.*; לְ of pers.
belly גָּחוֹן 1.; בֶּטֶן 2. *i.* (womb).
beneath, instead of, תַּחַת 2.; plur. suff. תַּחְתַּי &c., rarely sing. except תַּחְתָּם.
bereaved be, שָׁכֹל *st.*
beside, אֵצֶל, —*me* אֶצְלִי, § 35. 2.
between, בֵּין 2., § 41; *between me and thee* בֵּינִי וּבֵינֶךָ; *between me and you* וּבֵינֵיכֶם —.
beware to, *Niph.* of *keep.*
beyond, עֵבֶר.
bind to, saddle, חָבַשׁ; אָסַר.
bird, fowl, עוֹף 2.; צִפּוֹר, pl. צִפֳּרִים.
bitter, to be, מַר *st.*, יֵמַר § 42. bitter, מַר 1., § 43.
bless to, ברך *Pi.;* pass. *Pu.* § 36; blessed, בָּרוּךְ; blessing בְּרָכָה 1.
blind, עִוֵּר 3.
blood, דָּם 1.; *pl.* blood shed; with heavy suff. דִּמְכֶם.
blot out to, destroy, מָחָה; pass. *Niph.*
boil to, cook, בשל *Pi.*
bone, עֶצֶם 2. *f.; pl. îm* and *ôth.*
book, סֵפֶר 2.
bosom, חֵיק 2., § 41.
both, שְׁנַיִם (two); with Suff. *both of us, we both* שְׁנֵינוּ &c.
bottle, חֵמֶת 2.
bow a, קֶשֶׁת 2. *f.*
bow down to, כָּרַע; trans. *Hiph.*
boy, (bear).

bread, לֶחֶם 2.
broad be, רָחַב *st.;* broad רָחָב 1.; breadth רֹחַב 2.
break to, שָׁבַר; pass. *Niph.;* broken נִשְׁבַּר.
break down to, פָּרַץ.
break to (of day), עָלָה, day break שַׁחַר 2.
breath, נְשָׁמָה 1.
brightness, נֹגַהּ 2.
bring to, *Hiph.* of *come.*
bring down to, *Hiph.* of *go down* &c.
bring out to, *Hiph.* of *go out.*
bring up to, rear, גָּדַל *Pi.;* (go up).
brook, נַחַל 2.
brother, אָח. See Table of Irreg. Nouns.
buck, he goat, תַּיִשׁ 2., § 41.
build to, בָּנָה, § 44.
burn to, שָׂרַף; pass. *Niph.; with fire,* בָּאֵשׁ.
burnt offering עוֹלָה.
bury to, קָבַר; pass. *Niph.*; grave קֶבֶר 2. *i.*, קְבוּרָה b. place.
but, כִּי; כִּי אִם, אוּלָם § 21 Ex.
butler, מַשְׁקֶה § 45; butlership *same* (drink).
buy to, acquire, קָנָה, (possess).
buy corn to, שָׁבַר.
by, (of cause), מִן, § 14.
by (beside) עַל § 49.

C.

calamity, אֵיד 2., § 41.
calf, עֵגֶל 2.; *f.* עֶגְלָה, § 35.
call to, cry, קָרָא *dat.; he called him Adam* קָרָא לוֹ אָדָם; *he called his name Adam* קָרָא אֶת־שְׁמוֹ אדם; *he was called Adam* נִקְרָא לוֹ אדם.
captain, שַׂר (prince).
to capture (a city), לָכַד.
carcase (corpse).
care take to, *Niph.* of *keep.*
cast to, throw, שָׁלַךְ *Hiph.;* pass. *Hoph.*
cast lots to, (fall).
cattle, בְּהֵמָה 1.; cons. s. בֶּהֱ; c. pl. בַּהֲ.
cave, מְעָרָה 1., *â* (*ô*) firm.
cease to, חָדַל, *st.; he ceased speaking* חדל לְדַבֵּר.
cedar אֶרֶז 2.
chamber, חֶדֶר 2 *m.*
change to, חלף *Pi.*
cheek, לְחִי 2., § 45.
cherub, כְּרוּב.
child, יֶלֶד 2.; עוֹלָל 1.; עוֹלֵל 3.; *children of* Israel בְּנֵי יִשְׂרָאֵל (son).
choose to, בָּחַר; *acc.*, בְּ.
city, עִיר 2. *f.; pl.* עָרִים.
clean be to, טָהֵר *st.*; clean טָהוֹר 1.
cleave to, דָּבַק *st.; to* בּ.
clothe oneself to, put on, wear, לָבַשׁ *st., acc.; clothe* (another) *with—, Hiph., two accus.*
cloud, עָנָן 1.
cold, adj. קַר 1. § 43; noun קֹר 2.
colt, עַיִר 2. § 41.
come to, come in, enter, go in, בּוֹא; bring *Hiph.;* pass. *Hoph.;* entrance מָבוֹא 1.
comfort to, נחם *Pi.;* pass *Pu.*
command to, צוה *Pi.;* pass. *Pu.;* a command מִצְוָה 1.

commit to, entrust (oversee).
compassion, to have, רחם *Pi.*, (pity).
conceal to, (hide).
conceive הָרָה; *impf.* יַהֲרֶה; vav cons. וַתַּהַר.
confide to, trust, בָּטַח; *in* בְּ.
contend to, רִיב, § 40.
continually, תָּמִיד.
corn, דָּגָן 1.
corpse, carcase, נְבֵלָה 1.
corrupt to, שחת *Hiph.* (*Pi.*); pass. *Niph.*
counsel to, advise, יָעַץ, *impf.* יִיעַץ; deliberate *Niph.*, *Hithp.;* counsel עֵצָה 1., § 39.
count to, number, סָפַר; מָנָה, § 44.
count to, impute, reckon, חָשַׁב.
country the (field).
court a, חָצֵר 1. *c.*, pl. *îm* and *ôth.*
covenant a, בְּרִית *f.; to make a covenant*—כָּרַת (cut); *establish, fulfil a—*, —הֵקִים (arise).
cover to, כסה *Pi.;* pass. *Pu.;* a covering מִכְסֶה, § 45.
cow, פָּרָה (ox).
create to, בָּרָא; pass. *Niph.*
creep to, רָמַשׂ, *impf.* in *o;* creeping things, רֶמֶשׂ 2., *coll.*
cross to, pass over, by, עָבַר; *Hiph.*, bring over, make go through &c.; a crossing, ford מַעֲבָר 1.
cry to, (call).
cry out to, צָעַק, זָעַק; a cry צְעָקָה 1.
cultivate to, (serve).
cunning, עָרוּם 1.
curse to, אָרַר; קלל *Pi.*
curse a, ban, חֵרֶם 2.
cut down to, cut, כָּרַת; pass. *Niph.*

D.

darkness, חֹשֶׁךְ 2.
dash in pieces, רטשׁ *Pi.;* pass. *Pu.*
daughter, בַּת 2. *i.; my d.* בִּתִּי &c. plur. בָּנוֹת 1. Irreg. nouns.
day, יוֹם 2., § 41; pl. יָמִים, יְמֵי.
dawn, day break, שַׁחַר 2.
death, מָוֶת § 41 (die).
deceive to, (beguile).
declare to, (tell); (hear); (count).
deep be, עָמַק *st.;* deep adj. עָמֹק 1. Add. Note 5 First Decl.
deliberate to, (counsel).
delight in to, חָפֵץ *st.*; impf. יֶחְפַּץ, in pause יֶחְפָּץ.
delight, pleasure, חֵפֶץ 2., § 35; delighting in, adj. חָפֵץ 1.
deliver to, נצל *Hiph.;* pass. *Niph.*
depart to, סוּר § 40.
descend to, יָרַד § 39.
desert, wilderness, pasture, מִדְבָּר 1.
desire to, חָמַד; *impf.* יַחְמֹד (once יֶחְמַד) pass. *Niph.;* חָפֵץ *st.*
desolation, חָרְבָּה 2.
despise to, קָלַל; to be despised קַל (Qal).
destroy to, שחת *Hiph.* (*Pi.*); pass. *Niph.;* שמד *Hiph* pass. *Hoph.;* (blot out).
die to, מוּת; to kill, *Hiph.*, *Pôl.;* pass. *Hoph.;* dead מֵת *part.*; death מָוֶת 2., § 41.
disease, sickness, חֳלִי 2., § 45.
displeased, זָעֵף 1.

divide to, ברל *Hiph.;* pass. *Niph.*

do to, (make).

dog, כֶּלֶב 2.

door, דֶּלֶת 2 *f.*

dove, יוֹנָה *f.* pl. *îm.*

draw near to, approach, קָרַב; *Hiph.* bring near, offer, present; נגשׁ *perf.* used in *Niph.*, *Hiph.* bring near; near קָרוֹב 1.

dream to, חָלַם; *impf.* יַחֲלֹם; a dream חֲלוֹם, plur. *ôth.*

drink to, שָׁתָה; to give to drink, water, שׁקה *Hiph.;* feast מִשְׁתֶּה, § 45; a butler, cupbearer, מַשְׁקֶה, § 45; cupbearer's office. *same.*

drunk be, שָׁכַר *st.;* strong drink שֵׁכָר 1.

drive out to, גרשׁ *Pi.*, pass. *Niph.*

dry be, יָבֵשׁ *st.*, § 39; חָרֵב; dry-land יַבָּשָׁה 1.

dumb, אִלֵּם 3.

dust, עָפָר 1.

dwell to, יָשַׁב § 39; שָׁכַן *impf.* in *o; Hiph.*, to place; tabernacle מִשְׁכָּן, *pl. ôth* (*îm*).

E.

eagle, נֶשֶׁר 2. *i.*

ear, אֹזֶן 2. *f.*, *du.; give ear, hearken,* הֶאֱזִין *Hiph.*, denom.; (hear).

earth, land, אֶרֶץ 2 *f.*

earthquake, רַעַשׁ (shake).

east, קֶדֶם; *on the east of* — מִקֶּדֶם ל.

eat to, אָכַל, § 35; give to eat, *Hiph.;* meat, food, (אֹכֶל 2.), אָכְלָה 2., מַאֲכָל 1.

edge, פֶּה, *with the edge of the sword* לְפִי חֶרֶב. See Table of Irreg. Nouns.

eggs, בֵּיצִים 2., pl. *f.*, § 41.

Egypt, מִצְרַיִם *f.*, § 16. 1; Egyptian מִצְרִי, fem. ־ִית.

elder, זָקֵן 1., (aged); elder, comp. — greater, (great).

embrace to, חבק *Pi.*

empty, רֵיקָם.

end, קֵץ 2., § 43; latter end אַחֲרִית *f.*

end, be ended, תַּם *st.* § 42; *Hiph.*, to finish, complete; perfect, תָּם 1., תָּמִים 1.

enemy, אֹיֵב 3.; enmity אֵיבָה 2.

enter to, בּוֹא. בְּ, אֶל.

entrance, מָבוֹא 1.

escape to, מלט *Niph.;* rescue *Pi.*

establish to, *Hiph.* of קוּם *arise.*

eternity, (ever).

evening, עֶרֶב 2 *c.*

ever, eternity, עוֹלָם 1., עַד; *for ever* לְעוֹלָם; *eternal hills* הַרְרֵי ע'; never לא... לע'.

every, כֹּל, every day כָּל־יוֹם, (all); they went *every man* to his house הָלְכוּ אִישׁ לְבֵיתוֹ.

evil, adj. רַע 1., § 43; evil, *n.* רַע, רָעָה 2., § 43; אָוֶן 2., § 41.

except, כִּי אִם.

extinguished be, דָּעַךְ *st.*

eye, עַיִן 2. *f.* § 41. *du*; *pl.* עֲיָנוֹת fountains.

F.

face, faces, פָּנִים 1. *pl.;* before, formerly לְפָנִים; *before me* לְפָנַי &c.; used both of *time* and *place.*

fair, beautiful, יָפֶה 1., § 45; beauty, fairness יְפִי 2.
fall to, נָפַל, *impf.* in *o*, § 33; let fall, drop, cast (lots), *Hiph.*
famine, (hungry).
far to be, רָחַק *st.;* far, adj. רָחוֹק 1.
fat בָּרִיא 1.
father, אָב irreg. See Table of Irreg. Nouns.
fear to, יָרֵא *st.*, § 39, *impf.* יִירָא; *inf.* יִרְאָה; pass. *Niph.;* terrible נוֹרָא; fear יִרְאָה 2., מוֹרָא 1., § 38; fear פַּחַד 2.
feast, (drink).
feast, to hold a (religious), חָגַג, § 42, a (religious) feast חַג 2., § 43.
feed to, רָעָה; shepherd רֹעֶה.
field, שָׂדֶה 1., § 45, pl. *ôth* (*îm*).
fierceness, (heat), חָרוֹן.
fight to, לחם *Niph.; with, against* בְּ; *for* לְ; battle, war מִלְחָמָה, מִלְחֶמֶת, § 29. 2.
fill to, (be full).
find to, מָצָא; pass. *Niph.*
fine, דַּק 1., § 43.
finish to, כלה *Pi.*; pass. *Pu.* (be ended).
fire, אֵשׁ 2. *f.*, § 43.
firmament, expanse, רָקִיעַ 1.
first, former, רִאשׁוֹן; at first בָּרִאשֹׁנָה.
fish, דָּג, דָּגָה 1., § 18. 3.
flame, לֶהָבָה 1.
flee to, בָּרַח; נוּס; to put to flight, הֵנִיס (*Hiph.*); a refuge מָנוֹס 1., § 41.
flesh, בָּשָׂר 1.
fling to, (cast).
flock, צֹאן 2.; עֵדֶר 2.
flood (of Noah), מַבּוּל.
foe, אֹיֵב (enemy).
food, אָכְלָה (eat).
fool, נָבָל 1.; אֱוִיל; folly אִוֶּלֶת 2.
foot, רֶגֶל 2. *f.*
for, conj. כִּי.
force, forces, army, חַיִל 2., § 41; also, wealth, valour.
ford to, (to cross).
ford a, מַעֲבָר.
forget to, שָׁכַח; pass. *Niph.*
fork, מַזְלֵג 3.; pl. מַזְלְגוֹת.
form to, יָצַר, § 39; *impf.* יִיצַר.
forsake to, עָזַב (leave).
four, § 48; fourth, *ib.*
fowl, (bird).
friend, רֵעֶה, § 45.
frog, צְפַרְדֵּעַ 3., § 30.
from, out of, prep. מִן, § 49.
fruit, to bear, be fruitful, פָּרָה; fruit פְּרִי 2., § 45.
full be, מָלֵא *st.; of,* acc.; be filled *with, Niph., acc.*; to fill (a thing with) *Pi., two acc.*, § 38; full, fulness, מְלֹא; full, adj. מָלֵא.

G.

gain to (property), רָכַשׁ; gain, property רְכוּשׁ.
garden, גַּן 2., § 43.
garment, בֶּגֶד 2. *i.* See note p. 17; שִׂמְלָה 2.
gate, שַׁעַר 2.
gather to, אָסַף, § 34; assemble,

gather themselves, and pass. *Niph.*; קִבֵּץ *Pi.*
gazelle, (beauty), צְבִי 2. *i.*, § 45.
generation, דּוֹר 2., § 41, pl. *îm*, *ôth*.
genealogies, history, תּוֹלְדוֹת pl. *f.* (bear).
Gentiles, גּוֹיִם. גּוֹי nation.
girl, (bear), (lad).
give to, נָתַן, § 33; *dat.*; gift מַתָּן 1.
glad be, (joyful).
glorify to, כָּבֵד *Pi.* (be heavy); glory כָּבוֹד 1.
go to, הָלַךְ. § 39; walk, *Hithp.*
go down, יָרַד § 39; *Hiph.* bring down; pass. *Hoph.*
go in, בּוֹא, § 40; bring in, *Hiph.*, pass. *Hoph.*; followed by בְּ, אֶל, acc.
go out, יָצָא, § 38, 39; bring out, *Hiph.*; pass. *Hoph.*; *of* מִן, outgoing, exit מוֹצָא 1., § 38.
go up, עָלָה; bring up, *Hiph.*; an ascent מַעֲלָה, § 45.
let go to, שִׁלַּח *Pi.*
God, אֱלֹהִים *pl.* (sing. in poetry אֱלוֹהַּ); with insep. prepp. לֵא' &c., but מֵאֱ'.
gold, זָהָב 1.
good be, pleasing, agreeable, טוֹב *perf.*; *impf.* יִיטַב; do good to, do right, *Hiph.*; well, very הֵיטֵיב inf. abs. § 39.
good, adj. טוֹב; good, goodness, the best טוּב 2., מֵיטָב 1.
govern to, rule, *over*, מָשַׁל, בְּ; (king).
grass, דֶּשֶׁא 2.; עֵשֶׂב 2.; to sprout grass (young) הִדְשִׁיא *Hiph. denom.*
grave, (bury).
great be, grow, גָּדַל *st.*; bring up (a child) *Pi.*; magnify, *Hiph.* (*Pi.*); — oneself, *Hithp.*; great גָּדוֹל 1.; greatness גֹּדֶל 2.; great רַב 1., § 43, pl. many.
greyhairs שֵׂיבָה.
groan to, אנח *Niph.* § 34.
ground, אֲדָמָה 1.
grow up, (be great).
grow, of grass, (grass); (sprout).
guilty be, אָשַׁם *st.*; suffer, be punished (as guilty) *Niph.*, guilty, *part.*; guilt אָשָׁם 1., עָוֹן 1.

H.

Hades (She'ol).
half, חֲצִי 2., § 45.
halt to, be lame, צָלַע.
hand, יָד 1. *f.*, § 18; *your* — יֶדְכֶם.
hang up to, יקע *Hiph.*, הוֹקִיעַ.
happen to, to, (befall).
hard be, קָשָׁה; harden, *Hiph.*; hard, severe קָשֶׁה 1.; (heavy).
hate to, שָׂנֵא, § 38; hatred שִׂנְאָה 2.
head, רֹאשׁ, § 41. pl. רָאשִׁים.
heal, רָפָא; pass. *Niph.*
hear, hearken, obey, שָׁמַע; make be heard, declare, *Hiph.*; (ear); rumour, report שֵׁמַע 2.
heart, לֵבָב 1., לֵב 2., § 43 (pl. *ôth* in both).

heaven, heavens, שָׁמַיִם 1. pl.
heavy be, כָּבֵד *st.;* make heavy, harden; (honour, glorify) *Pi.;* heavy, כָּבֵד 1.
Hebrew, עִבְרִי, fem. ־יָּה &c.
heifer, עֶגְלָה 2.
help to, עָזַר; help עֵזֶר 2., § 35.
hero, mighty man, גִּבּוֹר.
hide to, סתר pass., reflex. *Niph.;* act. *Hiph.;* חבא pass., reflex. *Niph., Hithp.;* act. *Hiph.*
high be, רוּם; lift up, *Hiph.;* high, lofty רָם 1. *part.*
hill, mountain, הַר 2., § 43.
history, (genealogies).
hither, here, adv. הֲלוֹם.
ho! הוֹי.
holy be, קָדַשׁ *st.;* sanctify *Pi.;*— oneself *Hithp.;* holy, saint קָדוֹשׁ 1.; holiness קֹדֶשׁ 2.; holy place, sanctuary קֹדֶשׁ, מִקְדָּשׁ 1.
honey, דְּבַשׁ.
horn, קֶרֶן 2. f.
horse, סוּס 2.; mare, cavalry, *f.*
host, army, time of service צָבָא 1. pl. *ôth.*
hot be, חַם *st.;* hot חַם 1., § 43; heat חֹם 2.
house, בַּיִת 2., § 41.; home בַּיְתָה; pl. בָּתִּים.
how! מָה; אֵיךְ.
howl to, ילל *Hiph.*, § 39.
hungry be, רָעֵב *st.;* hungry, רָעֵב; hunger, famine רָעָב 1.
hunt to, צוּד; venison צַיִד.
husband, (man).

I.

if, אִם.
ill, (evil).
image, צֶלֶם 2.
imagination, יֵצֶר 2. (form).
impute to, reckon, חָשַׁב.
in, prep. בְּ, § 14; into, בְּ, אֶל.
increase to, רָבָה.
inhabit to, יָשַׁב § 39; inhabitant, יֹשֵׁב.
inherit to, יָרַשׁ § 39, dispossess *Hiph.;* נָחַל, give to inherit, *Hiph.*
iniquity, אָוֶן 2., § 41; (evil, guilt).
innocent, נָקִי 1., נָקִיא.
inside, midst, heart, קֶרֶב 2. *i.;* *within the city* בְּקֶ הָעִיר; —*me* בְּקִרְבִּי (midst).
instead of, תַּחַת (beneath).
Israel יִשְׂרָאֵל.

J.

Jehovah, יהוה; perhaps יַהְוֶה; usually read אֲדֹנָי.
Jerusalem, יְרוּשָׁלַםִ.
journey to, נָסַע; journey מַסַּע 1.
joyful be, rejoice &c., שָׂמַח *st.;* glad, joyful, *part.;* gladness, joy שִׂמְחָה 2., also, גִּיל verb and noun, § 40—41.
Judah, יְהוּדָה.
judge to, שָׁפַט; to litigate, implead one another *Niph.;* a judge, *part.;* judgment מִשְׁפָּט 1.
just be, righteous &c. צָדַק *st.;* justify *Hiph.;* —oneself, *Hithp.;* just, righteous צַדִּיק; righteousness צֶדֶק 2. *i.*, צְדָקָה 1.

K.

keep to, watch, שָׁמַר; keep oneself, take care, beware, *Niph.;* watchman, *part.;* watch מִשְׁמָר 1.; watch, charge, מִשְׁמֶרֶת, מֶרֶת— § 29.

key, מַפְתֵּחַ 3 (open).

kid, גְּדִי, § 45.

kill to, הָרַג; *Hiph.* of *die* (הֵמִית).

kindle to, *Hiph.* of יצת; יָקַד, § 39.

king be, rule מָלַךְ, *over* עַל, בְּ; make one king *Hiph.;* pass. *Hoph.;* a king מֶלֶךְ 2.; queen מַלְכָּה 2.; kingdom מַמְלָכָה &c., § 29. 2.

kiss to, נָשַׁק, *impf.* in *a*, (also *o*); *dat.;* a kiss נְשִׁיקָה.

kneel to, בָּרַךְ *st.;* to make (a beast) kneel, *Hiph.* The other parts in sense of "bless"; (bless); knee בֶּרֶךְ 2. *i.*, *f. du.*

know to, יָדַע, § 39; impf. יֵדַע, imp. דַּע, inf. cons. דַּעַת; pass. *Niph.;* inform, make known, *Hiph.;* pass. *Hoph.;* knowledge, דַּעַת 2.

L.

lad, נַעַר 2.; girl, damsel, *f.* נַעֲרָה 2.

ladder, סֻלָּם.

lady, mistress, גְּבֶרֶת 2. *i.* See § 29. 2.

lance, רֹמַח 2.

land, (earth).

last, אַחֲרוֹן, (after).

law, instruction, תּוֹרָה, (teach).

leaf, עָלֶה 1., § 45.

lean to, rest, press, act. סָמַךְ; oneself, *Niph.;* שָׁעַן *Niph.; upon* עַל.

learn to, לָמַד *st.;* make learn, teach, *Pi.*, *two acc.*

leave to, abandon, עָזַב; pass. *Niph.*

leave off to, stop, (cease).

left (over) be, remain, שָׁאַר; to leave over, let remain, *Hiph.;* pass. *Niph.*

left (hand), שְׂמֹאול.

length, (long).

leopard, נָמֵר 1.

lest, conj. פֶּן־, joined with *impf.*

lick to, לָקַק.

lie down to, lie, שָׁכַב *st.;* a bed מִשְׁכָּב 1.; to lie down (of beasts) רָבַץ *st.;* a stall, resting place מַרְבֵּץ 3., § 30.

lie to (speak falsely), כזב *Pi.;* a lie כָּזָב 1.

life, (live).

lift up to, bear, נָשָׂא (high).

light be, shine, אוֹר, *perf.* in *o;* give light, *Hiph.*, § 40; light אוֹר 2.; luminary, light מָאוֹר 1., pl. *ôth* (*îm*).

light be, swift, קַל *st.*, § 42; to curse, *Pi.;* lighten, *Hiph.;* light, swift קַל 1., § 43.

like, prep. כְּ. § 14.

lion, אֲרִי 2., § 45; young lion כְּפִיר.

lip, edge, shore, שָׂפָה 1. *du.*

listen to (hear), אֶל, בְּ.

little be, קָטֹן *st.*, § 22; little קָטֹן 1., קָטָן 1. — the first form is not inflected (*once* in cons.),

the second is inflected קְטַנָּה &c. See Add. Notes.

little a, some, a few מְעַט; *a little water, food* &c. מ' מַיִם, אֹכֶל; *a few people* מ' מְתֵי &c.

live to, חָיָה, § 45; living חַי (from root *doub.* *'Ay.*); life חַי chiefly pl. חַיִּים; living creature, beast חַיָּה.

lofty be גָּבַהּ *st.;* lofty, high גָּבֹהַּ 1; loftiness, height גֹּבַהּ 2.

long be, אָרַךְ *st.;* to prolong *Hiph.;* long *part.* only in cons. אֶרֶךְ (see Add. Notes to first decl.), אָרֹךְ 1. infl. אֲרֻכָּה (see Add. Notes); length אֹרֶךְ 2.

look to, נבט *Hiph.*

lord, אָדוֹן 1.; takes pl. suff., except in 1st pers. s. where it admits sing. also (and rarely in 1 p. pl.); Lord יהוה.

lot, גּוֹרָל 1., pl. *ôth.*

loud, גָּדוֹל (great).

love to, אָהַב *st.*, § 34; love אַהֲבָה *inf. cons.*

low be, שָׁפֵל *st.;* low שָׁפָל; to bring low *Hiph.* of שפל or כרע.

M.

maid, שִׁפְחָה 2.; אָמָה 1., pl. irreg. אֲמָהוֹת, see Table of Irr. Nouns.

magnify to, (be great).

make to, do, עָשָׂה; pass. *Niph.;* *to make one thing into another, two accus.;* work, deed מַעֲשֶׂה, § 45; פָּעַל *poet.;* a work פֹּעַל 2.

male, זָכָר 1.

man, husband, אִישׁ; man, mankind אָדָם.

manner, דֶּרֶךְ 2., מִשְׁפָּט 1.

mantle, מְעִיל; אַדֶּרֶת, § 29. 2.

many be, increase, רָבָה; increase to, act. *Hiph.;* many רַב 1., § 43.

mare, (horse).

matter, (word).

measure to, מָדַד, § 42.

meat, (eat).

meet to, קָרָא; infin. cons. קְרָאת, *to meet him* לִקְרָאתוֹ &c.

melt to, מוּג, and *Niph.*

memory, זֵכֶר 2.

mention to, *Hiph.* of *remember.*

merciful to be, רחם *Pi.*, *acc.* חָנַן; mercy, loving kindness חֶסֶד.

messenger, (angel).

midst, תָּוֶךְ 2., § 41; *within the house*—בְּתוֹךְ; (inside).

mighty man, (hero).

minister to, שרת *Pi.* (serve).

mischief, אָסוֹן.

missile (send).

mistress, (lady).

month, חֹדֶשׁ 2., (new).

moon, יָרֵחַ.

more, (still), עוֹד.

morning, בֹּקֶר 2.

morsel, fragment, פַּת 2. *i. f.* § 43.

mother, אֵם 2., § 43.

mountain, (hill).

mourn to, סָפַד; אָבַל *st.;* mourning מִסְפֵּד 3.

mouth, edge, פֶּה. Table of Irreg. Nouns.

much, רַב 1., § 43; (many).

N.

naked, עֵירֹם pl. עֵירֻמִּים, Add. Notes; nakedness, עֶרְוָה 2.
name, שֵׁם 3.; pl. שֵׁמוֹת.
narrate to, סִפֵּר *Pi.*
nation גּוֹי (people).
native land, מוֹלֶדֶת 2. (bear).
near, קָרוֹב 1., (draw near).
neck, צַוָּאר 1. *sing* and *pl.*
new, חָדָשׁ 1.
night, לַיִל 2., § 41, usually לַיְלָה 2.
no, not, לֹא direct; אַל subjective; no, none אַיִן 2.
not to, לְבִלְתִּי *inf.*
north, צָפוֹן 1.
now, עַתָּה.
number to, מָנָה; (count).
nurse, מֵינֶקֶת 2. *i.* § 29.

O.

oath, שְׁבוּעָה (swear).
offer to, *Hiph.* of קרב *draw near.*
offering, קָרְבָּן; meat—(i. e. bloodless) מִנְחָה; drink—נֶסֶךְ 2 *i.*; burnt—עֹלָה.
ointment, שֶׁמֶן 2.
old, (elder, aged).
olive, זַיִת 2., § 41.
on, upon, בְּ, עַל. §§ 14. 49.
one, § 48; one—another, § 45 (friend), (brother).
only, אַךְ, רַק.
open to, פָּתַח; pass. *Niph.*; door פֶּתַח 2. *i.*; key מַפְתֵּחַ 3.; to open (of eyes) פָּקַח; pass. *Niph.*
oppress to, לָחַץ, ענה *Pi.*
or, אוֹ; אִם, וְאִם in interrogative or indirectly interr. sentences, —*shall we go or shall we forbear?* הֲנֵלֵךְ—(וְאִם) אִם נֶחְדָּל; *or no, or not* אִם לֹא.
other, אַחֵר, pl. אֲחֵרִים.
out, out of, מִן.
out at, in at, בְּעַד (properly "interval" "distance").
outside, חוּץ; *to the outside* הַחוּצָה; *on, at, the outside of the house* מִחוּץ לַבַּיִת.
over, upon, עַל.
overflow to, overwhelm, שָׁטַף.
oversee to, visit, פָּקַד; commit, entrust, *Hiph.*; an overseer פָּקִיד 1.
ox, פַּר 2., § 43; cow, *fem.*; שׁוֹר § 41.

P.

pain, חֳלִי 2., § 45; מַכְאֹב.
palace, הֵיכָל 1. pl. *îm* (*ôth*).
palm, (hand), כַּף 2., § 43.
pass by, עָבַר (cross).
passover, פֶּסַח 2.
pasture, מִדְבָּר (desert).
path, נָתִיב 1.
pay to, שלם *Pi.*
people, עַם 2., § 43.
perfect, תָּם 1., § 43; תָּמִים 1. (be ended).
perish to, אָבַד, § 35; destroy, *Pi.*, *Hiph.*
permit to, נָתַן *acc.*
pit, prison, בּוֹר 2., § 41, pl. *ôth.*
pity to, חָנַן, § 42.
place to, שִׂים, שִׁית; (set), (dwell), (rest).
place a, מָקוֹם 1., pl. *ôth*; (arise).

plague, נֶגַע 2.; מַכָּה.
plain, שְׁפֵלָה.
plant to, נָטַע; a plant נֶטַע 2 *i.*
play to, sing &c., זִמֵּר *Pi.*
plead with to, רִיב, בְּ, עִם, § 40.
plough to, חָרַשׁ.
plunder to, בָּזַז, (spoil); (take).
poor, אֶבְיוֹן, דַּל 1., § 43.
possess to, קָנָה, יָרַשׁ; possessor קֹנֶה; possession מִקְנֶה, § 45.
pot, סִיר, pl. *ôth.*
pour out, שָׁפַךְ (spill).
powerful, עָצוּם 1.
prayer, תְּפִלָּה.
precept, פִּקּוּד, (oversee).
prey, מַלְקוֹחַ (take).
presence, in of, לִפְנֵי (face).
priest, כֹּהֵן 3.
prince, שַׂר 2., § 43.
prolong to, *Hiph.* of אָרַךְ *be long.*
promise to, אָמַר: *infin.*
prophesy to, נבא *Niph.*, (*Hithp.*); *concerning*, לְ, עַל; prophet נָבִיא 1.
prove to (try), צָרַף. בָּחַן.
proverb, מָשָׁל 1.
punished be, *Qal*, *Niph.* of אָשֵׁם *be guilty.*
pursue to, רָדַף.
put on, wear, לָבַשׁ *acc.;* to clothe, dress with, *Hiph.*, *two acc.*, § 38.
put out to, (the hand), שָׁלַח.
put to, place, set, נָתַן.

Q.

queen מַלְכָּה 2.
quiet, שַׁאֲנָן.
quiet become, שָׁתַק, impf. *o.*

R.

rain to, מָטַר *Hiph.;* rain מָטָר 1.
ram, אַיִל 2.
ransom, כֹּפֶר 2., (atone).
read to, קָרָא.
rebel, revolt to, פָּשַׁע; *against* בְּ.
receive to, לָקַח. § 33.
redeem to, פָּדָה, גָּאַל; redemption פְּדוּת; redeemer גֹּאֵל.
refrain to, רָחַק *st.* (far).
refresh to, סָעַד.
refuge, (flee), (trust).
regard to, שָׁעָה, אֶל, (look).
reign to, (king).
rejoice to, (joyful be).
remember to, זָכַר; pass. *Niph.;* call to remembrance, mention, *Hiph.;* memory זֵכֶר 2.
remove to, סוּר intrans.; *Hiph.* trans.
rend to, קָרַע.
repent to, נחם *Niph.* נִחַם.
report, שְׁמוּעָה (hear).
rescue to, (escape); (deliver).
rest to, שָׁבַת; make cease, *Hiph.;* נוּחַ; give rest, *Hiph.* הֵנִיחַ *dat.;* place, set, *Hiph.* הִנִּיחַ; resting-place מָנוֹחַ, מְנוּחָה, § 41; sabbath שַׁבָּת 1.
restore to, (return).
return to, שׁוּב; restore *Hiph.*, *Pôl.;* return תְּשׁוּבָה.
reveal to, גָּלָה.
review to, פָּקַד, (oversee).
rib, side, צֵלָע *f.* 1.; pl. *ôth* (*îm*).
riches, חַיִל 2 (force); rich עָשִׁיר.
ride to, רָכַב *st.;* to make ride,

set on a horse &c., *Hiph.;* chariot רֶכֶב 2. *i.*, מֶרְכָּבָה.
riddle, חִידָה.
righteous be, (just).
rise to, קוּם.
rise early to, *Hiph.* שׁכם.
rise to (of star &c.), זָרַח; rising, shining זֶרַח 2.
river, נָהָר 1. pl. *ôth* and *îm;* יְאֹר (mainly of *Nile* and its branches).
roll to, גָּלַל *Qal*, *Hiph.;* pass. *Niph.*
rule over to, (govern).
rumour, (report).
run to, רוּץ; make run, bring hastily, *Hiph.;* runner, post, רָץ 1.

S.

sabbath, (rest).
sacrifice to, זָבַח; sacrifice זֶבַח 2. *i.;* altar מִזְבֵּחַ 3., pl. *ôth* (offer, offering).
saddle to, (bind).
saint, (holy).
sake of, for, בַּעֲבוּר פ״, — *of me* בַּעֲבוּרִי; בִּגְלָלִי; see עבר, גלל in Lex.
salt, מֶלַח 2.
salvation, (save).
sanctify to, (holy).
sanctuary, (holy).
sand, חוֹל 2., § 41.
satisfied be, שָׂבַע *st.*, *with*, acc.; to satisfy with, *Hiph.*, *two acc.*, § 38; satisfied, שָׂבֵעַ 1.; fulness שֹׂבַע 2, שָׂבָע 1.
save to, ישׁע *Hiph.*, הוֹשִׁיעַ; pass. *Niph.;* salvation, safety יֶשַׁע 2.; יְשׁוּעָה.
say to, promise, אָמַר, § 35.
scattered be, פוּץ (impf.); to scatter, *Hiph.;* pass. *Niph.*
sceptre, tribe, rod, שֵׁבֶט 2.
scribe, סֹפֵר 3. (count).
sea, יָם 2., § 43, *cons.* יָם, יַם־, and יַם (only in יַם־סוּף).
see to, רָאָה, § 44—45; pass. *Niph.;* shew, let see, *Hiph.*, *two acc.;* seer, רֹאֶה; sight, aspect, face מַרְאֶה.
seed, זֶרַע 2., (sow).
seek to, enquire at, דָּרַשׁ; pass. *Niph.*
seek to, בקשׁ *Pi.*
sell to, מָכַר; pass. *Niph.*
send to, שָׁלַח; send away, loose, *Pi.;* a missile שֶׁלַח 2. *i.*
serpent, נָחָשׁ 1.
serve to, till, עָבַד; pass. *Niph.;* enslave, *Hiph.;* servant עֶבֶד 2.; service עֲבֹדָה; to serve = minister (mainly in sacred things) שׁרת *Pi.*
set to, נָתַן, שִׂים, שִׁית; כון *Hiph.*, *Pôl.;* pass. *Niph.*, (place).
seven, seventh, § 48.
shadow, צֵל 2., § 43.
shake to, רָעַשׁ; trans. *Hiph.;* an earthquake רַעַשׁ 2.
shave to, גלח *Pi.; Hithp.*
shed to, (spill).
Sheol, hades, שְׁאוֹל.
shepherd, herdsman, רֹעֶה (feed).
shine to, אור.

shore, (lip).
short, קָצֵר 1.
shoulder, שְׁכֶם 2. *i.*
shut to, סָגַר; pass. *Niph.*
sick be to, חָלָה; sickness חֳלִי.
side, end, יַרְכָה (יְרֵכָה?), *du.* (once *sing.*); in *cons.* kaph has *Dag.*
silent be, דָּם *st.* (*impf.* also in *o*).
silver, כֶּסֶף 2.
simple one a, פֶּתִי 2., § 45.
sin to, חָטָא; sin חֵטְא 2., חַטָּאת; sinner (sing.) חֹטֵא *part.*, חַטָּא (used in plur.).
sing to, שִׁיר; a song שִׁיר and *fem.*
sister, אָחוֹת 1. Irreg. nouns.
sit to, dwell, יָשַׁב, § 39; make to sit, place, *Hiph.;* pass. *Hoph.;* a seat מוֹשָׁב 1.
slay to, הָרַג (die).
slaughter to, שָׁחַט.
sleep to, יָשֵׁן *st.;* sleep, slumber נוּם; sleep heavily רדם *Niph.;* sleep שֵׁנָה 1., תְּנוּמָה; heavy (ecstatic) sleep תַּרְדֵּמָה, *e* firm.
smell to, רוח *Hiph.;* smell רֵיחַ 2.
smite to, נָגַף; pass. *Niph.;* נכה *Hiph.* הִכָּה, pass. *Hoph.;* נָגַע; stroke, defeat מַגֵּפָה, מַכָּה, נֶגַע 2. *i.* (The word מכה is of general use, the other two very commonly of divine plagues.)
smoke עָשָׁן 1.
snare, פַּח 2., § 43.
sole (of foot), palm, כַּף 2 *f.*, § 43.

some, (a little); מִן partitive.
son, בֵּן 3. Irreg. nouns.
sore, רַע (bad).
sorrow, heaviness, יָגוֹן 1.
soul, נֶפֶשׁ 2. *f.*
south, נֶגֶב 2.
sow to, זָרַע; bear seed, *Hiph.;* seed זֶרַע 2.
speak to, דבר *Pi.* (perf. in *e*); a word, thing דָּבָר 1.; *everything* כָּל דָּבָר, *nothing* לֹא—כל ד׳, or לֹא—ד׳.
spill to, שָׁפַךְ; pass. *Niph.*
spirit, wind, רוּחַ *f.* 2.
spoil to, plunder, שָׁלַל; spoil שָׁלָל 1.
spread to, spread out (hands), פָּרַשׂ; יצע *Hiph.*, § 39. 3.
sprout to, צָמַח; make to sprout, *Hiph.;* sprout, branch צֶמַח 2. *i.;* (grass).
staff, מַקֵּל 3., pl. *ôth.*
stall, lair, מַרְבֵּץ 3., (lie down).
stand to, עָמַד; set up, *Hiph.;* קוּם.
steal to, גָּנַב *Qal* and *Pi.;* pass. *Pu.*, *Niph.;* thief, גַּנָּב, *â.*
star, כּוֹכָב 1.
still, yet, more, עוֹד; *suff.* as אַיִן, see § 49; *still alive* עוֹד חַי; (again).
statute (command); חֹק 2., § 43, fem. חֻקָּה; (precept).
stone, אֶבֶן 2.
stranger, sojourner, גֵּר 1., § 41; strange, foreign נָכְרִי (*nokhrî*).
street, חוּץ 2.; pl. *ôth;* שׁוּק 2.; רְחֹב, *f.* pl. *ôth.*

strength, (strong).
stretch to, נָטָה, also *Hiph.;* (put out); a bed מִטָּה.
strip to, פשט *Hiph.*
strong be, חָזַק *st.;* אָמֵץ *st.;* strengthen *Pi.;* עָצַם *st.;* strong חָזָק, עַז, עָצוּם; strength, חֹזֶק and *fem.;* עֹז 2., § 43; כֹּחַ 2., § 43.
strive to, plead, רִיב, § 40, strife, plea רִיב 2., מְרִיבָה.
suck to, יָנַק § 39; suckle, give suck, *Hiph.;* nurse, *part. Hiph.*, see § 29.
suffer to, punishment, (be guilty): to suffer pain כָּאַב *st.* (pain).
sun, שֶׁמֶשׁ 2.
swarm to, שָׁרַץ; *with acc.;* a swarm שֶׁרֶץ 2.
swear to, שׁבע *Niph.;* oath שְׁבוּעָה.
sweat, זֵעָה *ē* firm.
sweet be, מָתַק *st.;* sweet מָתוֹק 1., inflect. מְתוּקָה.
sword, חֶרֶב 2., *f.*
sycamores, שִׁקְמִים.

T.

tabernacle, מִשְׁכָּן (dwell).
take to, לָקַח; pass. *Niph.*, *Pu.*, § 33; prey, plunder מַלְקוֹחַ; take (capture in war &c.) לָכַד; pass. *Niph.*
tall, גָּבֹהַּ (great). *Cons.* גְּבַהּ.
tambourine, תֹּף 2., § 43.
taste to, טָעַם; taste, sense טַעַם 2.
teach to, (learn), ירה *Hiph.*, הוֹרָה; law, instruction תּוֹרָה.
tell to, נגד *Hiph.;* pass. *Hoph.;* (count), (say), (speak).
temple, הֵיכָל (palace).
tent, אֹהֶל 2; pl. אֹהָלִים.
terrible, נוֹרָא (fear).
testify to, עוד *Hiph.;* witness עֵד.
that, conj. כִּי; in order that לְמַעַן with *infin. cons.*, or *imperf.;* *that* is very often expressed by *vav consecut.*
then, of time, אָז; *then* of transition in thought, ו simple and *consecut.*
thence, (there).
there, שָׁם; thither שָׁמָּה; thence מִשָּׁם; where, whence &c. (who).
there is (was), יֵשׁ; — *water* יֵשׁ מַיִם; *I have* יֵשׁ לִי &c.; *there is (was) not*, אַיִן, *there is no water* — אֵין; *suff.*, see § 49.
therefore, עַל־כֵּן.
thief (steal).
thigh, יָרֵךְ 1.; cons. יֶרֶךְ. See Add. Notes to first declens.
thing, (speak).
thither, (there).
thorn, קוֹץ 2.
thought, מַחֲשָׁבָה, § 29. 2 (count), cons. pl. מַחְ.
thresh דּוּשׁ; threshing-floor גֹּרֶן 2., pl. *ôth.*
threshold, סַף 2. *i.*, § 43 Rem.
throne, seat, כִּסֵּא 3., pl. *ôth.*
thus, כֹּה.
tidings, to bring, preach בשׂר *Pi.*

till, cultivate, (serve).
till, until, prep. עַד; conj. עַד אֲשֶׁר with *perf.* or *impf.* according to sense. *Suff.* § 49.
time, עֵת 2., § 43; time (*fois, mal*) פַּעַם 2. gen. *fem.*, plur. *îm*, (prop. *step.*); twice פַּעֲמַיִם, three times שָׁלשׁ פְּעָמִים.
tingle to, צָלַל, § 42.
together, יַחַד, יַחְדָּו.
to-morrow, מָחָר.
tongue, לָשׁוֹן 1. gen. *fem.*, pl. *ôth.*
touch to, נָגַע; בְּ.
tower, מִגְדָּל 1. pl. *îm* and *ôth.*
transgress, פָּשַׁע; *against*, בְּ; transgression פֶּשַׁע 2. *i.*
tread to, רָמַס.
tree, עֵץ 1.; wood, *pl.* and עֵצָה.
tremble to, רָגַז *st.*
tribe, (sceptre).
trust to, to flee for refuge to, חָסָה, בְּ; a place of refuge מַחְסֶה; (confide), (flee).
to try (as silver), צָרַף, בָּחַן; to try, prove, tempt נסה *Pi.*
turn to, overturn, turn into, הָפַךְ; pass. *Niph.*; (return).
turn aside to, סוּר.
twins, תְּאוֹמִים.
two, § 48; they two, both of them, שְׁנֵיהֶם &c.; the second time, שֵׁנִית

U.

under, (beneath).
until, עַד, עֲדֵי &c.; (till). § 49.
unto, אֶל, אֱלֵי &c., § 49.
upright, יָשָׁר 1.
upon, עַל; *suff.* § 49.
upwards, מַעְלָה, see עלה in Lex.

V.

valley, בִּקְעָה 2., נַחַל 2., גַּיְא 2.
valour, חַיִל 2 (force), § 41.
vain, empty, רֵיק, רֵק; vanity רִיק, שָׁוְא.
vengeance, נְקָמָה 1. (avenge).
venison, צַיִד 2., § 41.
very, מְאֹד (prop. a noun).
vine, גֶּפֶן 2.
vineyard, כֶּרֶם 2.; vinedresser כֹּרֵם 3.
violence, wrong, חָמָס 1.
virgin, בְּתוּלָה.
vision, מַרְאֶה (see).
visit to, (review), (oversee).
voice, קוֹל 2.
vow to, נָדַר; a vow נֶדֶר 2.

W.

walk to, *Hithp.* of *go.*
wall, חוֹמָה.
wander to, wave, tremble, נוּעַ; a wanderer, נָע *part.*
war, (fight).
wash to, רָחַץ; — clothes כִּבֵּס *Pi.* (*perf.* in *e*).
waste away to, מק *Niph.*

waste to, lay waste, שָׁמֵם *Hiph.*
watch to, (keep).
water, waters, מַיִם pl.
water to, הִשְׁקָה (drink).
way, manner, דֶּרֶךְ 2. *c.*
weak, דַּל 1., § 43.
wealth, חַיִל 2 (force).
wean to, גָּמַל; pass. *Niph.*
weapon, כְּלִי, *pl.* כֵּלִים, *c.* כְּלִי.
wear to, (put on).
weary be, יָעֵף *st.* § 39; weary, יָעֵף 1.
weep to, בָּכָה, § 44—45.
weigh to, שָׁקַל, pass. *Niph.*
well, בְּאֵר 2. *f.*
west, יָם, § 43.
whelp, גּוּר (lion).
when, בְּ, כְּ with inf. cons.; כַּאֲשֶׁר, כִּי with Finite forms.
when? how long? מָתַי, עַד מ'.
where, whither &c., (who).
whether?, ?, הֲ, § 49; אִם (or).
who, which, אֲשֶׁר, § 13. When אשר is not used in the sense of *he who, that which* (i. e. is not a substantive), its use appears to be that of a mere particle indicating relation, as it is both uninflected and ungoverned. Hence relative sentences are made as if they were direct, except that this word stands at the head of them:—

The man *who* is with me הָאִישׁ א' הוּא אִתִּי
the man *whom* I struck „ „ הִכֵּיתִי אֹתוֹ
the man *whose* horse — הָאִישׁ א' סוּסוֹ
the place *where* — הַמָּקוֹם א' שָׁם

The pronoun or particle in the sentence may very readily be omitted if no ambiguity would arise; the Rel. is also often omitted, particularly if the rel. clause be an adjectival description of an *indefinite* subject, but also otherwise; and sometimes both may be omitted.
who? interrog. § 13.
whole, (all).
why? wherefore? לָמָּה.
wicked, רָשָׁע 1.; wickedness רִשְׁעָה 2.
wife, (woman).
wilderness, (desert).
willing to be, אָבָה, § 35.
wind, (spirit).
wine, יַיִן 2., § 41.
wing, border, extremity, כָּנָף 1. *f. du.* (pl. *ôth*).
wise be, חָכַם *st.*, impf. יֶחְכַּם; wise חָכָם 1.; wisdom חָכְמָה 2.
wish to, חָפֵץ *st.*
with, prep. עִם 2.; אֵת 2., § 43. See *suff.* § 49; with *of instrument* בּ.
withdraw to, (be far).
within, (inside), (midst).
witness עֵד 1., § 41, (testify).
wolf, זְאֵב 2., *e* firm.
woman, אִשָּׁה. Table of Irreg. Nouns.

womb, בֶּטֶן 2. *i. f.;* רֶחֶם 2. *c.*
wood, timber, (tree).
word, thing, matter, דָּבָר 1.
work to, (make).
wrestle to, אבק *Niph.*
write to, כָּתַב; pass. *Niph.*; (count).

Y.

year, שָׁנָה 1., pl. *îm* (*ôth* poet.); a yearling בֶּן־שׁ׳; 20 years old = son of 20 years.
yoke, עֹל 2., § 43.
yonder, See § 13.
young, younger, (little), § 47.
youth, young man, נַעַר, *f.* נַעֲרָה; time of youth, נְעוּרִים.

VOCABULARY.

HEBREW AND ENGLISH.

א

אָב *a father*; Cons., אֲבִי. See Table of Irreg. Nouns.

אָבַד *to perish*, (פ"א § 35).—Impf. יֹאבַד—Hiph. הֶאֱבִיד *to destroy.*

אָבָה *to be willing* (פ"א § 35).—Impf. יֹאבֶה.

אֶבְיוֹן *m. poor.*

אֶבֶן 2 *f., a stone.*

אבק Qal unus.—Niph. נֶאֱבַק *to wrestle*, Ex. 37.

אָדָם 1 *m., man.*

אֲדָמָה 1 *f., the ground.*

אָדוֹן 1 *m., lord.*—Takes suff. of plur. noun. See Note 4, Ex. 40. With prefix לַאדֹנִי &c.

אַדֶּרֶת 2 *f., a mantle*, § 29. 2.

אָהַב *to love* (*Pe. Gutt.*).—Impf. יֶאֱהַב (and other forms).

אֹהֶל 2 *m., a tent*, Pl. irreg. אֹהָלִים and seldomer אֳהָלִים.

אָוֶן 2 *m., vanity, wickedness*, § 41.

אוֹר *to be light, shine*, (ע"ו) Perf. אוֹר. Hiph. הֵאִיר *to give light.* § 40

אוֹר 2 *m., light.* § 41.

מָאוֹר 1 *m., a light, luminary*; Pl. *îm* and *ôth.*

אָז adv. *then.*

אֹזֶן 2 *f., the ear.*

אָח *m., a brother.* See Table of Irr. Nouns.

אֶחָד *m.*, אַחַת *f., one* § 48.

אַחַר adv. *afterward*; prep. *after, behind*; oftener אַחֲרֵי.—אַחֲרַי *after me* &c.

אַחֵר adj., *another*; pl. אֲחֵרִים.

אַחֲרִית *f., end, latter end.*

אֹיֵב 3 *m., an enemy*, § 30.

אֵיד 2 *m., calamity*, § 41.

אֵיךְ adv. *how? how!*

אַיִן 2 (*nothing*), *there is not*; cons. אֵין. Suff. § 49.

אִישׁ *m., a man.* Table of Irreg. Nouns.

אִשָּׁה *f., a woman.* See Irreg. Nouns.

אָכַל *to eat* (פ"א § 35).—Hiph. הֶאֱכִיל *to give to eat.*

אֹכֶל 2 *m., food*; אָכְלָה 2 *f., id.*

מַאֲכָל 1 *m., id.*

אַל adv. *no, not,* with *Juss.*
אֶל prep., *unto.* Suff. § 49.
אֱלֹהִים *pl. m., God.*—(Sing. אֱלוֹהַּ used in poetry). With prefix. לֵאלֹהִים &c., but מֵאֱ'.
אֱלִיל *m., an idol.*
אִלֵּם 3 adj., *dumb.*
אִם adv. *if*; כִּי אִם *except.*
אֵם 2 *f., mother,* § 43.
אָמַן *to be firm.*—Hiph. הֶאֱמִין *to believe,* ב, ל.
אֱמֶת 2 *i. f., truth* (אֱמֶנֶת).
אָמֵץ *to be strong* (st. § 23).—Pi. *to make strong.*
אָמַר *to say, to promise, intend* (פ"א § 35).
אֲנִי pron., *I,* § 12.
אָסַף *to gather* (*Pe. Gutt.*).—Impf. יֶאֱסֹף.—Niph. *to assemble, be assembled,* Ex. 38.
אַף 2 *m., the nose, anger.*—Du. אַפַּיִם *the nostrils, face.* (אנף *to breathe*).
אֵצֶל 2 used as prep. *beside; beside me* אֶצְלִי § 35. 2.
אַרְבַּע *four,* § 48.
אֶרֶז 2 *m., cedar.*
אֲרִי 2 *m., a lion,* § 45.
אֹרֶךְ 2 *m., length.*
אֶרֶץ 2 *f., earth, land*; pl. *ôth.*
אָרַר *to curse* (*'Ayin Doub.*).—Impf. יָאֹר § 42.
אֵשׁ 2 *f., fire,* § 43.
אֲשֶׁר rel. pron. *who, which,* § 13.
אֲשֵׁרָה *f., Asherah,* (the goddess or her symbol).
אֵת a particle placed before the *definite acc.* Suff. § 49.
אֵת prep. *with.* Suff. § 49.
אַתָּה pron. *thou,* § 12.
אָתוֹן 1 *f., a she-ass.*

ב

בְּ prep. *in, on, among; by* of instrument. § 14. Suff. § 49.
בְּאֵר 2 *f., a well*; pl. *ôth.*
בֶּגֶד 2 *i. m., a garment, covering.*—Suff. בִּגְדוֹ, Note p. 17.
בַּד 2 *m.* (*separation*), לְבַד *apart, alone; I alone* אֲנִי לְבַדִּי § 43.
בדל Qal unus.—Hiph. *to separate, divide.*—Niph. *pass.*
בְּהֵמָה 1 *f., cattle, tame beasts*; cons. בֶּהֱמַת, cons. pl. בַּהֲמוֹת.
בּוֹא *to come, go, go in* (ע"ו, ל"א).—Impf. יָבוֹא.—Hiph. הֵבִיא, *to bring.* Hoph. *pass.* § 38, 40.
בּוֹר 2 *m., a pit*; pl. *ôth,* § 41.
בּוֹשׁ *to be ashamed* (ע"ו § 40).—Impf. יֵבוֹשׁ.
בָּזַז *to plunder, spoil* (*Doub. 'Ayin* § 42).—Imp. יָבֹז.
בָּחַר *to choose* (*'Ayin Gutt.* § 36); *acc.,* ב.
בָּטַח *to trust* (*Lam. Gutt.* § 37); *in,* ב.
בֶּטֶן 2 *i. f., the womb, heart.*
בֵּין 2 (*interval*) prep. *between, among.* Repeated before the second word and usually takes the numb. of its suff.—*between me and you* בֵּינִי וּבֵינֵיכֶם.—For בין ... בין also ל ... בין Ex. 27.
בַּיִת 2 *m., a house.* See Irr. Nouns.
בְּכֹרָה, *birthright.*

בֵּן 3 *m., a son.* See Irr. Nouns.

בָּנָה *to build,* apoc. impf. וַיִּבֶן.

בַּת 2 *f., a daughter.* See Irr. Nouns.

בְּעַד 2 prep. *behind, in at, out at,* ב' הַחַלּוֹן *in at, out at the window;* ב' הַחוֹמָה *over the wall.*—Suff. בַּעֲדִי § 36. 2.

בָּעַל *to marry,* (*'Ay. Gutt.*); part. pass. *f.* בְּעֻלָה *married.*

בַּעַל 2 *m., lord, husband, Baal.* Suff. § 36. 2.

בֹּקֶר 2 *m., morning.*

בקשׁ Qal unus. Pi. בִּקֵּשׁ *to seek.*

בָּרָא *to cut, fashion, to create* (ל"א § 38).—Niph. *pass.*

בָּרִיא 1 adj., *fat.*

בְּרִית *f., a covenant;* כָּרַת ב' *to make a covenant;* הֵקִים ב' *to establish a covenant.*

בָּרַךְ *to kneel.*—Pi. בֵּרַךְ *to bless;* Pu. *pass.* (§ 36);—*blessed* בָּרוּךְ 1 part. Qal.

בֶּרֶךְ 2 *i. f. the knee, du.*

בְּרָכָה 1 *f., a blessing.*

בָּשָׂר 1 *m., flesh.*

בָּשַׁל *to boil.*—Pi. *to boil, seethe.*

ג

גָּאַל *to redeem* (*'Ay. Gutt.* § 36).

גָּבַר *to be strong, prevail* (st. § 22).

גִּבּוֹר *m., a hero, mighty man.*

גְּבִירָה, גְּבֶרֶת 2 *i. f., lady, mistress,* § 29. 2.

גְּדִי 2 *m., a kid,* § 45.

גָּדַל *to be great, to grow* (st. § 22).—Pi. *to magnify, bring up* (a child).—Hith. *to magnify oneself.*

גָּדוֹל 1 adj. *great, elder.*

גּוֹי *m., a nation.* Pl. גּוֹיִם, cons. גּוֹיֵי *the gentiles.*

גָּוַע *to die, expire* (*Lam. Gutt.* § 37).

גּוֹרָל 1 *m., lot;* pl. *ôth.*

גִּיל 2 *m., joy,* § 41.

גָּלָה *to uncover, reveal* (ל"ה § 44).—Niph. *pass.*—Hith. *to uncover oneself.*

גָּלַל *to roll* (*Doub. 'Ay.*).—Impf. יָגֹל.—Hiph. הֵגַל *to roll.* Niph. נָגֹל *to be rolled.*

גַּם adv. *also;* גַּם . . . גַּם *both . . . and.*

גָּמַל *to wean.* Niph. *pass.*

גַּן 2 *c., garden,* § 43.

גָּנַב *to steal.*—Pi. *id.* Pu. *pass.*

גֵּר 1 *m., a stranger,* § 41.

גָּרַשׁ *to drive out* (*Ay. Gutt.* § 36); oftener Pi.—Niph. *pass.*

ד

דֹּב 2 *c., a bear,* § 43.

דָּבַק *to cleave* (st. § 22); *to* ב.

דבר Qal unus. except Act. part. דֹּבֵר *speaking.*—Pi. דִּבֶּר *to speak.* —Pu. *pass.*

דָּבָר 1 *m., a word, thing.*

דְּבַשׁ *honey.*

דָּג 1 *m., a fish; f.* דָּגָה.

דּוֹר 2 *m., generation;* pl. *îm* and *ôth,* § 41.

דֶּלֶת 2 *f., a door* (door-leaf); du. דְּלָתַיִם.

דָּם 1 *m., blood; your blood* דִּמְכֶם.—דָּמִים *blood* spilt. § 18. 3.

דָּמַם *to be silent* (*Doub. 'Ay.*). Impf. יִדֹּם. § 42.

דַּעַת see ידע.

דֶּרֶךְ 2 *c., a way.*

דָּרַשׁ *to seek; unto* אֶל.

דֶּשֶׁא 2 *m.*, (young) *grass.*

דשא Qal unus.—Hiph. *to produce grass* (*denom.*).

ה

ה (הַל) Art., *the.* § 11.

הֲ particle of interrogation. § 49.

הֲלֹא *not?*

הָדָר 1 *m., honour, majesty.*

הוּא pron. § 12.

הוֹד *m., glory, splendour.*

הָיָה *to be* (ל"ה and *Lam. Gutt.* § 45. 2).—Impf. יִהְיֶה, apoc. יְהִי.—Inf. Cons. הֱיוֹת, לִהְיוֹת &c.

הֵיכָל 1 *m., palace, temple.*

הַכּוֹת. See נכה.

הֲלוֹם adv. *hither.*

הָלַךְ *to go.*—Impf. יֵלֵךְ.—Hiph. הוֹלִיךְ (See § 39. Rem. *b.*).—Hithp. הִתְהַלֵּךְ *to walk, go about.*

הֵן, הִנֵּה adv. *behold, lo!* Suff. § 49.—Followed chiefly by the *Part.* הִנְנִי מֵבִיא *behold I* (do, will) *bring.*

הָפַךְ *to turn, to change into* (*Pe Gutt.* § 34).—Niph. נֶהְפַּךְ *pass.*

הַר 2 *m., hill, mountain,* § 43.

הָרַג *to kill, slay* (*Pe Gutt.* § 34).—Niph. *pass.*

הָרָה *to conceive* (ל"ה § 44 &c.).—Impf. תַּהֲרֶה, apoc. וַתַּהַר.

ו

ו Conj. *and.* § 15.

ז

זְאֵב 2 *m., a wolf* (*ē* remains).

זָבַח *to sacrifice, slaughter* (*Lam. Gutt.* § 37).

זֶבַח 2 *i. m., a sacrifice.*

מִזְבֵּחַ 3 *m., an altar.* Pl. *ôth.* § 30.

זֶה dem. pron. *this.* § 13.

זָהָב 1 *m., gold.*

זַיִת 2 *m., an olive.* § 41.

זָכַר *to remember.*—Niph. *pass.*—Hiph. *to mention, commemorate.*

זֵכֶר 2 *m., memory, memorial.*

זָכָר 1 *m., a male.*

זֵעָה 2 *f., sweat* (*ē* firm).

זָעַק *to cry out* (*'Ay. Gutt.* § 36).

זָקֵן *to be old* (st. § 22).—Inf. זִקְנָה.

זָקֵן 1 adj. *old*; noun *elder.* § 18.

זְקֻנִים *m., old age.*

זְרוֹעַ *f., the arm*; pl. *îm, ôth.*

זָרַח *to shine, rise* (of star), § 37.

זָרַע *to sow* (§ 37).—Hiph. הִזְרִיעַ *to yield seed.*

זֶרַע 2 *m., seed*; cons. *reg.* and זְרַע.

ח

חבא Qal unus.—Hiph. הֶחְבִּיא *to hide.*—Niph. נֶחְבָּא *to hide oneself*; Hithp. *id.*

חָבַשׁ *to bind, bind up, saddle,* (§ 34).

חָגַג *to keep a feast* (§ 42 ע״ע).—Impf. יָחֹג.
חַג 2 *m., a feast* (ḥajj) § 43.
חָדַל *to cease, leave off* (st. § 22).
חָדָשׁ 1 adj. *new.*
חֹדֶשׁ 2 *m., new moon, month,* § 35.
חוֹל 2 *m., sand.* § 41.
חוֹמָה *f., a wall.*
חוּץ 2 *m., outside, street, field*; pl. *ôth.*—הַחוּצָה *to the outside.*—מִחוּץ לְ *on the outside of*—.
חָזַק *to be strong* (st. §§ 22, 34).
חָזָק 1 adj. *strong.*
חָטָא *to sin* (§ 34).—Hiph. הֶחֱטִיא *to condemn as sinful.*
חֹטֶא 3 (part.) *a sinner,* used in sing., but חַטָּא adj. used in pl.
חֵטְא 2 *m., sin,* § 38. 2.
חָיָה *to live* (ל״ה § 45. 2).
חַי *to live* (ע״ע § 42).
חַי 1 adj. *living, f.* חַיָּה, § 43.
חַי 2 *m., life*; cons. חֵי; mostly used in pl. חַיִּים *life.*
חַיָּה *f., a living creature, beast.*
חַיִל 2 *m., force, valour, power.* § 41.
חֵיק 2 *m., bosom.* § 41.
חָכָם 1 adj., *wise.* § 35.
חָכְמָה 2 *f., wisdom.* § 29.
חֳלִי 2 *m., disease, sickness.* § 45.
חלל—Hiph. הֵחֵל *to begin* (§ 42).—Hoph. הוּחַל *pass.*
חָלַם *to dream* (§ 34).
חֲלוֹם *m., a dream*; pl. *ôth.*
חָמַד *to desire* (st. § 22).—Impf. יַחְמֹד, (יֶחְמַד).—Niph. נֶחְמַד *pass.*
חֲמוֹר *m., an ass.*
חָמָס 1 *m., violence, injury.* § 35.

חָנַן *to pity* (ע״ע § 42).—Impf. יָחֹן, יָחְנְךָ=יְחָנְךָ Gen. 43. 29.
חֶסֶד 2 *m., mercy, kindness.*
חָפֵץ *to desire, wish* (st. § 22, § 34).—Impf. יַחְפֹּץ, יֶחְפַּץ.
חָפֵץ 1 adj., *desiring,* § 35. Add. Note 4 to First Decl.
חֵץ 2 *m., arrow.* § 43.
חָצֵר 1 *c., enclosure, court, village*; pl. *îm, ôth.* § 35.
חֹק 2 *m., statute.* § 43.
חָרֵב *to dry up, be waste* (st. § 22).
חֶרֶב 2 *f., sword.*
חָרָה *to be hot, angry.*—Imp. apoc. וַיִּחַר.
חֶרְפָּה 2 *f., a reproach.*
חָשַׁב *to think, reckon* (§ 34).—Impf. יַחְשֹׁב.
חֹשֶׁךְ 2 *m., darkness.*

ט

טָהֵר *to be clean* (st. § 22, § 36).—Pi. טִהַר *to cleanse.*
טָהוֹר 1 adj., *clean.*
טוֹב *to be good* (ע״ו § 40).—Perf. טוֹב. Other parts from יטב.—Impf. יִיטַב.—Hiph. הֵיטִיב. § 39.
טוֹב 1 adj., *good.* § 41.
טוּב 2 *m., the good, best.* § 41.
טָעַם *to taste* (§ 36).
טַעַם 2 *m., taste, sense.* § 36. 2.

י

יְאֹר *m., stream* (esp. Nile).
יָבֵשׁ *to be dry* (st. § 22, § 39).
יַבָּשָׁה 1 *f., dry land.*

יָד 1 *f.*, *hand.* *Your hand* יֶדְכֶם; pl. יָדוֹת *hands* fig. (handles).

יָדַע *to know* (פ"ו § 39).—Impf. יֵדַע.—Inf. Cons. דַּעַת —Niph. נוֹדַע *pass.*—Hiph. *to make known.*

יְהוָֹה *Jehovah, the Lord.* The vowels are those of אֲדֹנָי *lord.* Scholars are mainly agreed on the pointing יַהְוֶה. With prefix לַיהוָֹה (i. e. לַאדֹנָי).

יְהוּדָה *Judah.*

יוֹם 2 *m.*, *a day.* Table of Irr. Nouns.

יוֹנָה *f.*, *a dove*; pl. *îm.*

יטב see טוֹב.

יַיִן 2 *m.*, *wine.* § 41.

יָכֹל *to be able* (§ 39).—Impf. יוּכַל.

יָלַד *to bear* (פ"ו § 39).—Impf. יֵלֵד.—Hiph. *to beget.*—Pu. *to be born.*

יֶלֶד 2 *m.*, *a boy.* § 29.

יַלְדָּה 2 *f.*, *a girl.*

מוֹלֶדֶת 2 *f.*, *native land.* § 29. 2.

יָם 2 *m.*, *sea*; cons. יָם except in יַם־סוּף *Red sea.* § 43.

יָנַק *to suck* (פ"י § 39).—Hiph. הֵינִיק *to give suck;* hence מֵינֶקֶת 2 *f.*, *a nurse.* § 29. 2.

יָסַף *to add* (פ"ו § 39).—Other parts in Hiph. הוֹסִיף.

יָעֵף *to be weary.*—Impf. יִיעַף.

יָעֵף 1 adj., *weary.*

יָעַץ *to advise, counsel* (§ 39).—Impf. יִיעַץ.—Niph. נוֹעַץ.

עֵצָה 1 *f.*, *counsel.*

יָפֶה 1 adj., *fair.* § 45.

יָצָא *to go out* (פ"ו § 39).—Impf. יֵצֵא; inf. cons. צֵאת (for צֶאֶת).—Hiph. *to bring out.*

מוֹצָא 1 *m.*, *an outgoing.* § 39. 38.

יצג Hiph. הִצִּיג *to set, place.* (§ 39. 3).

יצע Hiph. הִצִּיעַ *to spread* (§ 39. 3).

יָצַר *to form* (§ 39).

יֵצֶר 2 *m.*, *form, imagination.*

יָקַד *to burn.*—Impf. יִיקַד, יֵקַד—Hoph. *pass.*

יקץ Qal unus. except Impf. יִיקַץ *to awake* (§ 39).—Perf. &c. in Hiph. הֵקִיץ.

יָרֵא *to fear* (§ 39).—Impf. יִירָא. Inf. Cons. יִרְאָה.—Niph. נוֹרָא; part. *id. terrible.* Followed by מִן, מִפְּנֵי, and פֶּן.

יָרֵא 1 adj. *fearing.*

יָרַד *to go down* (§ 39).—Impf. יֵרֵד &c.—Hiph. הוֹרִיד *to bring down.*—Hoph. *pass.*

יְרוּשָׁלַם *Jerusalem.*

יָרֵחַ 1 *m.*, *the moon.*

יָרֵךְ 1 *f.*, *the thigh, side*; Cons. יֶרֶךְ. See Add. Note 3 First Decl.

יַרְכָה 2 *f.*, *side, end.*—Du. יַרְכָתַיִם, cons. יַרְכְּתֵי.

יָרַשׁ *to inherit* (§ 39. Par.)—Hiph. הוֹרִישׁ *to dispossess, destroy.* Niph. *Pass.*

יֵשׁ *there is*—*There is water* י' מַיִם.

יָשַׁב *to sit, dwell, inhabit* (§ 39).—Impf. יֵשֵׁב.

יֹשֵׁב 3 part. *inhabitant.*

מוֹשָׁב 1 *m.*, *a seat.*

יָשֵׁן *to sleep* (§ 39).—Impf. יִישַׁן.

ישׁע Qal unus.—Hiph. הוֹשִׁיעַ *to save.*—Niph. *pass.*

יֵשַׁע 2 *m., salvation.*

יְשׁוּעָה *f., id.*

תְּשׁוּעָה *f., id.*

יָשָׁר 1 adj., *upright, righteous.*

יֶתֶר 2 *i., remnant, rest.*

כ

כְּ prep. *as, like.* Suff. § 49. With rel. כַּאֲשֶׁר *as, when.* When *he kept* כַּאֲשֶׁר שָׁמַר, *or* כְּשָׁמְרוֹ (inf. Cons. § 31).

כָּבֵד *to be heavy, severe* (st. § 22). —Pi. *to make heavy, harden, honour.*—Niph. *be honoured.*

כָּבֵד 1 adj., *heavy, severe, laden.* (See Add. Note 3 First Decl.).

כָּבוֹד 1 *m., honour, glory.*

כֹּה adv. *thus.*

כֹּהֵן 3 *m., a priest.* § 36.

כּוֹכָב 1 *m., a star.*

כון Qal unus.—Hiph. הֵכִין *to set, establish.*—Pô'lēl כּוֹנֵן *id.*—Niph., Pô'lāl, *pass.*

כִּי conj., *that, for, because*; of time *when, whenever.* כִּי אִם *except.*

כֶּלֶא 2 *i. m., a prison.* § 38.

כֶּלֶב 2 *m., a dog.*

כָּלָה *to be ended* (§ 44).—Pi. *to complete, finish.*—Pu. *pass.*

כֹּל 2 *m., all.* § 43. כָּל־דָּבָר *everything;* לֹא . . . כָּל־דָּבָר *nothing.*

כֵּן adv., *so, thus.* עַל־כֵּן *therefore.*

כָּסָה *to cover* (§ 44), Qal unus. except *partt.*—Pi. כִּסָּה *to cover.* —Pu. *pass.*

מִכְסֶה 1 *m., a covering.* § 45.

כֶּסֶף 2 *m., silver, money.*

כַּף 2 *f., palm of hand, sole; du.* § 43. Pl. *ôth.*

כָּפַר *to cover* (with pitch).—Pi. כִּפֶּר *to atone.*—Pu. *pass.*

כֹּפֶר 2 *m., bribe, ransom.*

כְּפִיר *m., young lion.*

כְּרוּב *m., cherub.*

כֶּרֶם 2 *m., vineyard.*

כָּרַע *to bend the knee, bow down* (§ 37).

כָּרַת *to cut off, cut down.*—Niph. *pass.* כ' בְּרִית *to make a covenant.*

כָּתַב *to write.*—Niph. *pass.*

כָּתֵף 1 *f., shoulder.* Add. Note 3 to First Decl.

ל

לְ prep. *to, for.* See § 14 and § 49.

לֹא adv. *not, no.*

לֵב 2 *m., the heart,* § 43. Pl. *ôth.*

לֵבָב 1 *m., id.* Pl. *ôth.*

לְבַד *alone.* See בַּד.

לָבַשׁ *to put on* (clothes), *wear* (st. § 22); *acc.*—Hiph. *to clothe, put on* (another); *two acc.* Ex. 37.

לָחַם *to eat, consume* (§ 36).—Niph. *to fight. With* עִם; *against* בְּ, עַל; *for* לְ.

לֶחֶם 2 *c., bread.*

מִלְחָמָה, מִלְחֶמֶת *f., war.* § 29. 2.

לַיִל usually לַיְלָה with *He* of *acc.,* 2 *m., night.* Pl. לֵילוֹת § 41.

לָכַד *to take, capture.*—Niph. *pass.*

לָמַד *to learn* (st. § 22).—Pi. לִמֵּד *to teach.*

לָמָּה adv., *why?* (לְ, מָה).

לְמַעַן conj., prep., *in order that, to; for the sake of,* with *infin.* and *impf.* (ענה).

לָקַח *to take* (§ 33. 4).—Impf. יִקַּח.—Inf. Cons. קַחַת.—Niph. נִלְקַח *pass.*—Pu. *id.*—Hoph. יֻקַּח *id.*, in *impf.*

מַלְקוֹחַ *m., plunder.*

מֶלְקָחַיִם *m. du., tongs.*

לָקַק *to lick* (§ 42). Impf. יָלֹק.—Pi. *id.*

לָשׁוֹן 1 *f., tongue.*

מ

מְאֹד adv., *very*; also בִּמְאֹד, עַד מ׳.

מֵאָה 1 *f., hundred*; du. מָאתַיִם. § 48.

מְאוּמָה *anything* (prop. *a fleck*).

מָאוֹר. See אוֹר.

מַאֲכָל. See אָכַל.

מַבּוּל *m., the flood.*

מִדְבָּר 1 *m., pasture, desert.*

מָדַד *to measure* (§ 42).—Impf. יָמֹד.—Niph. *pass.*

מָה pron. *what? what,* § 13. interj. *how! how?*

מוּג *to melt* (§ 40).—Niph. *pass.*

מוֹלֶדֶת. See יָלַד.

מוֹצָא. See יָצָא.

מוּת *to die* (§ 40). Perf. מֵת.—Impf. יָמוּת.—Hiph. הֵמִית *to kill.*—Pô'lēl מוֹתֵת *id.*—Hoph. *pass.*

מֵת 1 part., *dead.*

מָוֶת 2 *m., death* (§ 41).

מִזְבֵּחַ. See זָבַח.

מָחָה *to blot out, destroy* (§ 44).

מָחָר 1 *to-morrow.*

מִטָּה. See נָטָה.

מטר Qal unus.—Hiph. *to rain.*

מָטָר 1 *m., rain.*

מִי, מָה pron. *who? who; what?* § 13. With prep. בַּמֶּה *how? by what?*—מִי יִתֵּן *Oh that!* with Impf. &c.

מַיִם pl. *m., water.* Irreg. Nouns.

מֵינֶקֶת. See יָנַק.

מִכְסֶה. See כסה.

מָכַר *to sell.*—Niph. *pass.*

מָלֵא *to be full* (st. § 22, 38); *of, acc.*—Niph. *to be filled.*—Pi. *to fill*; with *two acc.*

מָלֵא 1 adj. *full.*

מַלְאָךְ 1 *m., angel, messenger.*

מְלָאכָה *f., work*; cons. מְלֶאכֶת. § 29. 2.

מלט Qal unus.—Niph. *to escape.* —Pi. *to rescue, deliver.*

מִלְחָמָה. See לָחַם.

מָלַךְ *to rule, be king; over,* בְּ, עַל. —Hiph. *to make one king.*—Hoph. *pass.*

מֶלֶךְ 2 *m., a king.*

מַלְכָּה 2 *f., a queen.*

מַמְלָכָה, מַמְלֶכֶת *a kingdom* § 29. 2.

מֶלְקָחַיִם. See לָקַח.

מִן prep. (§ 14), *out of, from, away from*; hence of cause *by, on account of.* Suff. § 49. Compar. degree § 47.

מָנָה *to count, number,* § 44.—Niph. *pass.*

מָנוֹחַ. See נוּחַ.
מִנְחָה 2 *f., an offering, present.*
מַסָּע *a journeying.*
מִסְפֵּד 3 *m., mourning.* § 30.
מִסְפָּר. See סָפַר.
מַעֲבָר. See עָבַר.
מְעַט 2 *m., a little, some, a few.* Add. Note 2 to second Decl.
מַעֲלָל 2 *m., an evil deed.* Ex. 23.
מַעֲשֶׂה. See עָשָׂה.
מָצָא *to find* (§ 38).—Niph. *pass.*
מִצְוָה. See צָוָה.
מִצְרַיִם *Egypt.*
מָקוֹם. See קוּם.
מַקֵּל 3 *m., a staff,* § 30. Pl. *ôth.*
מקק Qal unus. (§ 42).—Niph. *to melt away.*
מִקְרָא. See קָרָא.
מַרְאֶה. See רָאָה.
מָרַר *to be bitter* (§ 42 Rem. *a*).— Imp. יֵמַר.—Hiph. הֵמַר *to make bitter.*
מַר 1 adj., *bitter*; Aramean form of *fem.* מָרָא.
מְרִיבָה. See רִיב.
מִשְׁכָּן. See שָׁכַן.
מָשַׁל *to rule; over,* בְּ.
מָשָׁל 1 *m., a proverb.*
מִשְׁמָר. See שָׁמַר.
מִשְׁפָּט. See שָׁפַט.
מָתַק *to be sweet* (st. § 22).
מָתוֹק 1 adj., *sweet; f.* מְתוּקָה. Add. Note 6 to First Decl.

נ

נָא enclitic particle of entreaty; אַל־נָא dissuasive.
נבא Qal unus. (§ 38).—Niph. *to prophesy.*—Hith. *id.*; also *to act like a prophet.*
נָבִיא 1 *m., a prophet.*
נָבַח *to bark* (§ 37).
נבט Qal unus. (§ 33).—Hiph. הִבִּיט *to look.*
נְבֵלָה 1 *f., a corpse, carcase.*
נגד Qal unus. (§ 33).—Hiph. הִגִּיד *to tell, shew.*—Hoph. *pass.*
נֶגֶד 2 prep., *before, in presence of;* Suff. נֶגְדִּי.
נָגַע *to touch, smite* (§ 33, 37).— Pi. *id.*—Hiph. *make to touch, reach to,* בְּ.
נֶגַע 2 *i. m., a stroke, plague.*
נָגַף *to smite, defeat* (§ 33).—Impf. יִגֹּף.—Niph. *pass.*
נגשׁ Perf. Qal not in use.—Impf. יִגַּשׁ.—Perf. in use Niph. נִגַּשׁ *to draw near.*—Hiph. *to bring near* (§ 33).
נָד 1 *m., a fugitive* (part. of נוּד).
נָדַר *to vow* (§ 33).
נֶדֶר 2 *m., a vow.*
נָהָר 1 *m., a river* (§ 36). Pl. *îm* and *ôth.*
נוּחַ *to rest* (§ 40).—Hiph. הֵנִיחַ *to give rest to* (*dat.*); and הִנִּיחַ *to set down, deposit, place*; with *vav* וַתַּנַּח Ex. 40.
מָנוֹחַ 1 *m., resting-place.*
נוּס *to flee* (§ 40).
נוּעַ *to move about* (§ 40); part. נָע *a wanderer.*
נָחַל *to inherit, possess.*—Hiph. *to give to inherit.*—Hoph. *pass.*
נַחַל 2 *m., a brook, wady.* Ex. 37.
נחם Qal unus.—Niph. נִחַם *to*

repent, to pity.—Pi. *to comfort* (§ 36).

נָחָשׁ 1 *m., a serpent.*

נָטָה *to bend, incline, stretch* (§ 33, 44).—Impf. יִטֶּה, apoc. יֵט.—Hiph. *id.*

מִטָּה *f., a bed.*

נָטַע *to plant* (§ 33, 37).—Impf. יִטַּע.

נכה Qal unus. (§ 33, 44).—Hiph. הִכָּה, *to smite*; impf. apoc. יַךְ.—Hoph. *pass.*

מַכָּה *f., a stroke.*

נָמֵר 1 *m., a leopard.*

נָסַךְ *to pour out, found; set, establish.*

נֶסֶךְ 2 *i. m., a drink offering.*

נַע. See נוּעַ.

נַעַר 2 *m., a lad,* § 36; *f.* נַעֲרָה *a girl.*

נָפַל *to fall* (§ 33). Impf. יִפֹּל.—Hiph. הִפִּיל *to make fall, cast.*

נֶפֶשׁ 2 *f., breath, soul.* Pl. *ôth.*

נצב Qal unus. (§ 33).—Hiph. הִצִּיב *to set, place.*—Hoph. *pass.* —Niph. *reflex.* and *pass.*

נצל Qal unused (§ 33).—Hiph. הִצִּיל *to deliver.*—Hoph. *pass.*

נָקִיא, נָקִי 1 adj., *innocent.*

נְקָמָה 1 *f., vengeance.*

נשא Qal unus. (§ 33, 38).—Hiph. הִשִּׁיא *to deceive, beguile.*

נָשַׁק *to kiss* (§ 33).—Impf. יִשַּׁק (also in *o*); *dat.*

נָשָׂא *to lift up, take up, raise* (§ 33, 38). Impf. יִשָּׂא. Inf. Cons. שְׂאֵת, שֵׂאת.—Niph. *pass.*

נָתַן *to give, put, account* (33. 4). Perf נָתַתִּי, נָתַתָּ &c. Impf. יִתֵּן. Inf. Cons. תֵּת, תִּתִּי.

ס

סָבַב *to turn, turn away* (§ 42).—Hiph. *to turn* (act.). See Parad.

סָגַר *to shut.*—Niph. *pass.*

סוּס 2 *m., a horse*; סוּסָה *f. collect.*

סוּר *to turn aside, remove, depart* (§ 40).—Hiph. *to remove, take away.*

סֻלָּם 1 *m., a ladder.*

סָמַךְ *to lean, press upon.*—Niph. *reflex. to lean.*

סָעַד *to sustain, refresh* (§ 36).

סָפַר *to count, write.*—Pi. סִפֵּר *to recount, declare.* Part. Ex. 26.

סֹפֵר 3 *m.*, part. *scribe.*

סֵפֶר 2 *m., a book.*

מִסְפָּר 1 *m., number.*

סָתַר chiefly in Hiph. *to hide.*—Niph. *reflex.* and *pass.*, Hithp. *reflex.*

ע

עָבַד *to labour, till, serve* (§ 34). Niph. *pass.*

עֶבֶד 2 *m., a servant* (§ 35).

עָבַר *to pass, pass over, cross* (§ 34). —Hiph. *to bring over, make pass.*

עֵבֶר 2 *m., the other side*; prep. *beyond.*

מַעֲבָר or מַעְבָּר 1, 3 *m., a ford* (cons.).

עֲבוּר 1 *m.* (cons.) as prep. with

ב *on account of*; בַּעֲבוּרִי *for my sake.*

עֵגֶל 2 *m.*, and עֶגְלָה 2 *f.*, *calf, heifer* (§ 35).

עוּד Hiph. הֵעִיד *to testify, bear witness, protest* (§ 40).

עֵד 1 *m.*, part., *a witness.*

עַד prep. *until, till.* Suff. § 49.

עוֹד adv. *still, yet, again* (encore). Suff. like אַיִן § 49.

עָוֹן 1 *m.*, *guilt, sin.* Pl. *îm, ôth.*

עוֹלָם 1 *m.*, what is *hidden*, hence time *long past*, or *long future, age, eternity*; מֵעוֹלָם *from of old*; לְעֹ׳, עַד ע׳ *for ever.*

עוּף *to fly* (§ 40).

עוֹף 2, *a bird, fowl.*

עִוֵּר 3 adj., *blind.*

עֹז 2 *m.*, *strength* (§ 43).

עָזַב *to leave, forsake* (§ 34).—Niph. *pass.*

עָזַר *to help* (§ 34).

עֵזֶר 2 *m.*, *help.* Suff. עֶזְרִי § 35.

עַיִן 2 *f.*, *the eye, du.* § 41. Pl. עֲיָנוֹת *wells.*

עִיר 2 *f.*, *a city.* Pl. עָרִים, cons. עָרֵי.

עָלָה *to go up, break* (of day) (§ 34, 44).—Impf. יַעֲלֶה, apoc. יַעַל.—Hiph. *bring up, offer up.*

עַל prep., *upon, over.* Suff. § 49.

עִם prep., *with, along with.* Suff. § 49.

עַם 2 *m.*, *people.* § 43.

עָמַד *to stand* (§ 34).—Hiph. *set, place.*

עָנָה *to be low, afflicted* (§ 44).—Pi. *to afflict.*

עֳנִי 2 *m.*, *affliction.* § 45.

עָנָה *to answer, witness* (§ 44); *against* ב.

מַעֲנֶה *m.*, *answer, purpose*; contracted מַעַן, used as prep. לְמַעַן *because of*; as conj. *in order to.*

עָנָן 1 *m.*, *a cloud.*

ענן Qal unus.—Pi. *to cloud, to bring on clouds*; inf. cons. with Suff. עַנְנִי for עַנֲנִי Note p. 9, 112.

עָפָר 1 *m.*, *dust.* § 35.

עֵץ 1 *m.*, *tree.* § 18. 3.

עֵצָה. See יָעַץ.

עָצַם *to become strong, numerous.*

עָצוּם 1 adj., *strong.*

עֶצֶם 2 *f.*, *a bone.* Pl. *îm, ôth.*

עֶרֶב 2 *m.*, *evening.*

עָשַׁק *to oppress, injure* (§ 34).

עָשָׂה *to do, work, make* (§ 34, 44). —Impf. apoc. יַעַשׂ.—Niph. נַעֲשָׂה *pass.*, but *fem.* נַעֶשְׂתָה.

מַעֲשֶׂה *m.*, *a work.* § 45.

עֵת 2 *c.*, *time.* Pl. *îm, ôth.* § 43.

עַתָּה adv. *now.*

פ

פֶּה *m.*, *mouth.* Irreg. Nouns. עַל־פִּי *according to*, Ex. 39. לְפִי חֶרֶב *with the edge of the sword.*

פַּח 2 *m.*, *snare.* § 43.

פֶּלֶא 2 *i. m.*, *a wonder.*

פָּנִים 1 *m.*, pl. *face, faces.* לְפָנִים *formerly*, לִפְנֵי *before*, לְפָנַי *before me.*

פֶּן conj., *lest*, with *impf.*

פָּעַל *to do* (§ 36); part. פֹּעֵל *a worker*.
פֹּעַל 2 *m., a work.* § 36.
פָּקַד *to visit, inspect, review.*—Niph. *pass.*—Hiph. *to commit to.*
פָּקִיד 1 *m., an overseer.*
פִּקּוּד *m., a precept.*
פָּקַח *to open* (*of eyes* &c.) (§ 37).—Niph. *pass.*
פַּר 1 *m., an ox; f. a cow.* § 43.
פָּרָה *to be fruitful, bear fruit* (§ 44).
פְּרִי 2 *m., fruit.* § 45.
פָּשַׁע *to rebel; against,* בְּ.
פֶּשַׁע 2 *i. m., rebellion, transgression.*
פַּת 2 *i. m., a morsel, bit.* § 43.
פָּתָה *to be open* (§ 44).—Hiph. *to make open, to enlarge*; impf. apoc. יַפְתְּ.
פְּתִי 2 *m., simple.* § 45.
פָּתַח *to open.* § 37.
פֶּתַח 2 *i. m., an opening, door.*
מַפְתֵּחַ 3 *m., a key; an opening*; cons. מַפְתַּח. § 30 Rem.

צ

צֹאן 2 *c., a flock* (small cattle).
צָבָא 1 *m., a host, time of service.* Pl. *ôth.*
צָדַק *to be righteous, just* (st. § 22).—Hiph. (Pi.) *to justify.*—Hithp. *to justify oneself.*
צֶדֶק 2 *i. m., righteousness.*
צְדָקָה 1 *f., id.*
צַדִּיק *righteous, just*; only *mas.*
צוּד *to hunt* (§ 40).
צוה Qal unused. Pi. צִוָּה *to command, charge.* Impf. apoc. יְצַו, *imp.* צַו.—Pu. *pass.*
מִצְוָה *f., a command.*
צֵל 2 *m., a shadow.* § 43.
צֶלֶם 2 *m., an image, likeness.*
צָלַע *to halt, limp* (§ 37).
צֵלָע 1 *f., side, rib*; cons. צֶלַע, צְלַע. Add. Note 3 First Decl.
צָמַח *to sprout* (§ 37).—Hiph. *to make sprout.*
צֶמַח 2 *i. m., a sprout, branch.*
צָעַק *to cry out.* § 36.
צָפַן *to hide, lay up.*
צָפוֹן 1 *m., the north.*
צְפַרְדֵּעַ 3 *m.* (in pl.), *a frog.*
צַר 1 adj., *adversary.* § 43.

ק

קָבַב *to curse* (§ 42).
קָבַץ *to collect, gather.*—Pi. *id.*
קָבַר *to bury.*—Niph. *pass.*
קֶבֶר 2 *i. m., a grave.*
קָדַשׁ *to be holy, sacred* (st. § 22).—Pi. *to hallow, sanctify.*—Hiph. *id.*—Niph., Hithp. *reflexive.*
קָדוֹשׁ 1 adj., *holy.*
קֹדֶשׁ 2 *m., holiness, sanctuary.*
מִקְדָּשׁ 1 *m., sanctuary.*
קוֹל 2 *m., voice, sound.* § 41.
קוּם *to arise, stand* (§ 40 Parad.).—Hiph. *to set up, establish.*
קָם 1 part., *standing.* § 41.
מָקוֹם 1 *c., a place.* Pl. *ôth.*
קוֹץ 2 *m., thorns.* § 41.

קָטֹן *to be little* (st. § 22 Parad.).
קָטֹן 1 adj., *little* (not inflected but very common).
קָטָן 1 adj., *little, f.* קְטַנָּה (inflected form). Add. Note 5 First Decl.
קָלַל *to be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse.*—Hiph. *to lighten of.*
קַל 1 adj., *light, swift.* § 43.
קָנָה *to acquire, buy, possess.* § 44.
מִקְנֶה *m., possession, property, cattle.* § 45.
קֵץ 2 *m., end.* § 43.
קָצַף *to be angry.*
קָצֵר 1 adj., *short.*
קָרָא *to call, cry, read.*—Pu. *pass.* קָרָא לוֹ קַיִן *he called him Cain;* נִקְרָא לוֹ *he was called.* See § 43, p. 109.
מִקְרָא 1 *m., an assembly.* § 38.
קָרָא and קָרָה *to befall, acc.* Ex. 38. Inf. Cons. *f.* קְרָאת, *with* prep. לִקְרָאתִי *to meet me;* לִקְרַאת הָאִישׁ *to meet, against, the man.*
קָרַב *to draw near, come near* (st. § 22).—Hiph. *to bring near, to offer.*
קָרוֹב 1 adj., *near, neighbour, relative.*
קֶרֶב 2 *i. m., inside, heart.* בְּקִרְבִּי *within me;* בְּקֶרֶב הָעִיר *within, in the midst of, the city.*
קֶרֶן 2 *f., horn.*
קָרַע *to tear, rend* (§ 37).
קֶשֶׁת 2 *f., a bow.*

ר

רָאָה *to see* (§ 44).—Impf. יִרְאֶה, apoc. יֵרָא, תֵּרָא &c., but וַיַּרְא 3 *m.*, 3 *f.* וַתֵּרָא.—Niph. *pass., to appear.*—Hiph. *to shew, two acc.*
מַרְאֶה *m., a sight, appearance, face.* § 45.
רֹאשׁ 2 *m., head*; pl. רָאשִׁים. § 41.
רִאשׁוֹן adj., *first, former.*
רָבַב *to be many* (§ 42), used only in Perf. and Inf. Cons.
רַב 1 adj., *great, much*; pl. *many.* § 43.
רָבָה *to increase, multiply* (§ 44); impf. apoc. יִרֶב and יֵרֶב.—Hiph. *to multiply, cause to increase.*—Inf. abs. הַרְבֵּה; הַרְבֵּה adv. *much.*
רְבִיעִי adj., *fourth.* § 48.
רָבַץ *to lie down* (of beasts) (st. § 22).
מַרְבֵּץ 3 *m., a stall, lair*; cons. מַרְבַּץ § 30. Rem.
רָגַל *to slander.*
רֶגֶל 2 *f., a foot. du.*
רָדַף *to pursue.*—Pi. *id.*
רוּחַ 2 *c., breath, wind, spirit.* Pl. *ôth.*
רוּם *to be high, to rise up* (§ 40).—Hiph. *to lift up.* Ex. 40.—Hoph. *pass.*
רָם 1 adj., *high, lofty.* § 41.
מָרוֹם 1 *m., height, high place.*
רוּץ *to run* (§ 40).
רָחַב *to be broad, wide* (st. § 22).

רֹחַב 2 *m.*, *breadth.*
רְחֹב 2 *f.*, *broadway, street.* Pl. *ôth.*
רָחַם *to love* (§ 36).—Pi. רִחַם *to have mercy on.* Pu. *pass.*
רָחַץ *to wash* (§ 36).
רָחַק *to be distant, to withdraw* (§ 36).
רָחוֹק 1 adj., *distant.*
רִיב *to plead, contend* (§ 40).
רִיב 2 *m.*, *contention, strife.* § 41.
מְרִיבָה *f.*, *id.*
רִיק 2 *m.*, *emptiness, vanity.*
רֵיקָם adv., *empty, emptily.*
רָכַב *to ride* (st. § 22).—Hiph. *to set upon* a beast.
רֹמַח 2 *m.*, *a lance, spear.*
רָמַס *to tread.*
רָמַשׂ *to creep.* Part. Ex. 23.
רֶמֶשׂ 2 *m.*, *creeping things*, coll
רִנָּה 2 *f.*, *cry, complaint.*
רָעֵב *to be hungry* (st. § 22).
רָעֵב 1 adj., *hungry, famished.*
רָעָב 1 *m.*, *hunger, famine.*
רָעָה *to feed, tend* (§ 44).—Part. רֹעֶה *a shepherd.*
רֵעֶה *m.*, *a friend*; אִישׁ . . . רֵעֵהוּ *one . . . another.*
רָעַע *to be evil* (§ 42, st. Rem. *a*). —Hiph. הֵרַע *to afflict, injure.*
רַע 1 adj., *evil; f.* רָעָה *an evil.*
רָעַשׁ *to quake* (§ 36).—Hiph. *to shake.*
רַעַשׁ 2 *m.*, *earthquake.*
רָפָא *to heal* (§ 38).—Niph. *pass.*
רִצְפָּה 2 *f.*, *a coal, hot stone.*
רָקַב *to rot* (st. § 22).
רָקִיעַ 1 *m.*, *firmament.*
רָשָׁע 1 adj., *wicked.*

שׁ

שָׁאַל *to ask* (§ 36); לְ *in reference to.*
שְׁאוֹל *c.*, *Sheol, Hades.*
שָׁאַר *to be left, over, to remain* (Qal rare).—Hiph. *to leave over.*—Niph. *pass.*
שֵׁבֶט 2 *m.*, *rod, sceptre, tribe.*
שֶׁבַע 2 *seven*; שְׁבִיעִי *seventh.* § 48.
שׁבע Qal unus.—Niph. *to swear* (§ 37).
שָׁבַר *to break.*—Niph. *pass.*—Pi. *to break in pieces.*—Part. Niph. נִשְׁבָּר *broken.*
שֶׁבֶר 2 *i.*, and שֵׁבֶר 2 *m.*, *breach.*
שָׁבַר *to buy* or *sell corn.*
שֶׁבֶר 2 *m.*, *grain, corn.*
שָׁבַת *to rest, cease.*—Hiph. *to finish.*
שַׁבָּת 1 *c.*, *rest, sabbath.*
שַׁדַּי *m.*, *almighty*, generally with אֵל *God.*
שׁוּב *to turn, return* (§ 40).—Hiph. *to restore, bring back.*
שׁוֹפָר 1 *c.*, *a trumpet.* Pl. *ôth.*
שׁוּק 2 *m.*, *street.* Pl. שְׁוָקִים. § 41.
שׁוֹר 2 *m.*, *ox.* Pl. שְׁוָרִים § 41.
שָׁחַט *to slay, slaughter* (§ 36, Parad.).
שַׁחַר 2 *m.*, *dawn.*
שׁחת Qal unus.—Pi. שִׁחֵת *to destroy* (§ 36).—Hiph. *id.*; *to act corruptly, to corrupt.*—Niph. *pass.*
שִׁיר 2 *m.*, *a song; f. id.* § 41.
שִׁית *to set, place* (§ 40).
שָׁכַב *to lie down* (st. § 22).

שָׁכַח *to forget* (§ 37).—Niph. *pass.*

שָׁכֹל *to be bereaved* (of children) (st. § 22).

שָׁכַן *to dwell.*—Impf. יִשְׁכֹּן.—Hiph. *to cause to dwell, place.*

מִשְׁכָּן 1 *m., dwelling, tabernacle.*

שָׁכַר *to be drunken* (st. § 22).

שָׁלַח *to send, stretch out.*—Pi. *send away.*

שֻׁלְחָן 1 *c., a table.*

שלך Qal unus.—Hiph. *to cast, cast off.*—Hoph. *pass.*

שָׁלֵם *to be whole, sound* (st. § 22). —Pi. *to complete, perform, pay.*

שָׁלֵם 1 adj., *whole, sound.*

שָׁלוֹם 1 *m., soundness, health, peace.*

שָׁלֹשׁ 1 adj., *three.* § 48.

שָׁם adv., *there*; שָׁמָּה *thither*; מִשָּׁם *from there, thence.*

שֵׁם 3 *m., a name.* Pl. שֵׁמוֹת. § 30. 2.

שמד Qal unus.—Hiph. *to destroy.* —Niph. *pass.*

שָׁמַיִם 1 pl., *heaven, heavens.*

שָׁמֵם *to be desolate* (§ 42). Impf. יִשֹּׁם, יֵשַׁם and יִשַּׁם.—Hiph. *to desolate.*—Niph. *pass.*

שָׁמַע *to hear, listen to,* בְּ, לְ, אֶל (§ 22).—Niph. *pass.*

שֵׁמַע 2 *m., a report.*

שָׁמַר *to keep, watch.*—Niph. *to take heed, beware.*—Hithp. *to keep oneself.*

שֹׁמֵר 3 part., *watchman.*

מִשְׁמָר 1 *m.*, and מִשְׁמָרָה, מִשְׁמֶרֶת *f., ward, watch, observance.* § 29. 2.

שֶׁמֶשׁ 2 *c., the sun.*

שָׁנָה 1 *f., a year.* Pl. שָׁנִים (Poet. *ôth*).

שְׁנַיִם *du., two.* § 48.

שֵׁנִי 1 adj., *second.* § 48.

שען Qal unus.—Niph. *to lean, rest on.*

שַׁעַר 2 *c., a gate.*

שִׁפְחָה 2 *f., handmaid.*

שָׁפַט *to judge.*—Niph. *to litigate.*

שֹׁפֵט 3 part., *a judge.*

מִשְׁפָּט 1 *m., judgment.*

שָׁפַךְ *to pour out, spill.*—Niph. *pass.*

שָׁפֵל *to be low, abased* (st. § 22).

שָׁקַל *to weigh.*—Niph. *pass.*

שָׁרַץ *to swarm; with, acc.*

שֶׁרֶץ 2 *m., creeping things.*

שרת Qal unus.—Pi. שֵׁרֵת *to serve, minister* (§ 36).

שקה See next word.

שָׁתָה *to drink* (§ 44).—Impf. apoc. יֵשְׁתְּ.—Niph. *pass.*—Hiph. הִשְׁקָה *to give drink, to water.*

מַשְׁקֶה *m.* part., *a cupbearer, butler*; also *butlership.*

מִשְׁתֶּה *m., a feast.*

שׂ

שָׂבַע *to be sated, satisfied* (st. § 37); *with, acc.*—Hiph. *to satisfy; one with—, two acc.*

שָׂדֶה and שָׂדַי 1 *m., a field.* § 45.

שִׂיחָה *f., meditation.*

שִׂים *to set, place* (§ 40).

שֶׂכֶל 2 *i. m., understanding.*

שָׂנֵא *to hate* (§ 38. st.).

שָׂפָה 1 *f., lip, edge, bank; du.* שְׂפָתַיִם.

שָׂרַף *to burn.*—Niph. *pass.*

שָׂרָף 1 *m., a seraph.*

שַׂר 1 *m., a prince, captain.* § 43.

ת

תֵּבָה 1 *f., ark* (ē firm).

תָּוֶךְ 2 *m., midst*; cons. תּוֹךְ § 41. בְּתוֹכִי *within me.*

תּוֹלְדוֹת pl. *f., generations, history* (see יָלַד).

תּוֹרָה *f., instruction, law* (ירה).

תַּחַת prep., *under, beneath, instead of.*—Suff. תַּחְתַּי. § 49.

תָּמַם *to be complete, ended* (§ 42). —Impf. יִתֹּם.—Hiph. *to complete, finish.*

תָּם 1 adj., *complete, perfect* (§ 43).

תָּמִים 1 adj., *id.*

תָּמִיד adv., *continually.*

תָּמָר 2 *m., a palm tree.*

תְּפִלָּה *prayer.*

תָּקַע *to strike, blow* (a trumpet).

תַּרְדֵּמָה *f., a deep sleep* (רדם).

תְּשׁוּעָה. See יָשַׁע.

PARADIGMS OF VERBS AND NOUNS.

THE REGULAR

	Qal act.	Qal stat.		Niph'al
Perf. Sing. 3 *m.*	קָטַל	כָּבֵד	קָטֹן	נִקְטַל
3 *f.*	קָֽטְלָה	כָּֽבְדָה	קָֽטְנָה	נִקְטְלָה
2 *m.*	קָטַלְתָּ	כָּבַדְתָּ	קָטֹנְתָּ	נִקְטַלְתָּ
2 *f.*	קָטַלְתְּ	כָּבַדְתְּ	קָטֹנְתְּ	נִקְטַלְתְּ
1 *c.*	קָטַלְתִּי	כָּבַדְתִּי	קָטֹנְתִּי	נִקְטַלְתִּי
Plur. 3 *c.*	קָֽטְלוּ	כָּֽבְדוּ	קָֽטְנוּ	נִקְטְלוּ
2 *m.*	קְטַלְתֶּם	כְּבַדְתֶּם	קְטָנְתֶּם	נִקְטַלְתֶּם
2 *f.*	קְטַלְתֶּן	כְּבַדְתֶּן	קְטָנְתֶּן	נִקְטַלְתֶּן
1 *c.*	קָטַלְנוּ	כָּבַדְנוּ	קָטֹנּוּ	נִקְטַלְנוּ
Impf. Sing. 3 *m.*	יִקְטֹל	יִכְבַּד	יִקְטַן	יִקָּטֵל
3 *f.*	תִּקְטֹל	תִּכְבַּד		תִּקָּטֵל
2 *m.*	תִּקְטֹל	תִּכְבַּד		תִּקָּטֵל
2 *f.*	תִּקְטְלִי (ין)	תִּכְבְּדִי		תִּקָּֽטְלִי
1 *c.*	אֶקְטֹל	אֶכְבַּד		אֶקָּטֵל (אִקָּטֵל)
Plur. 3 *m.*	יִקְטְלוּ (וּן)	יִכְבְּדוּ		יִקָּֽטְלוּ
3 *f.*	תִּקְטֹלְנָה	תִּכְבַּדְנָה		תִּקָּטַלְנָה
2 *m.*	תִּקְטְלוּ (וּן)	תִּכְבְּדוּ		תִּקָּֽטְלוּ
2 *f.*	תִּקְטֹלְנָה	תִּכְבַּדְנָה		תִּקָּטַלְנָה
1 *c.*	נִקְטֹל	נִכְבַּד		נִקָּטֵל
Imp. Sing. 2 *m.*	קְטֹל (קָטְלָה)	כְּבַד (כִּבְדָה)		הִקָּטֵל (הִקָּטֶל)
2 *f.*	קִטְלִי (קָטְלִי)	כִּבְדִי		הִקָּֽטְלִי
Plur. 2 *m.*	קִטְלוּ	כִּבְדוּ		הִקָּֽטְלוּ
2 *f.*	קְטֹלְנָה	כְּבַדְנָה		הִקָּטַלְנָה
Jussive 3 *sing.*	יִקְטֹל	יִכְבַּד		יִקָּטֵל (יִקָּטֶל)
vav cons. impf.	וַיִּקְטֹל	וַיִּכְבַּד		וַיִּקָּטֵל (וַיִּקָּטֶל)
Cohortative 1 *sing.*	אֶקְטְלָה	אֶכְבְּדָה		אִקָּֽטְלָה
vav cons. perf.	וְקָֽטַלְתָּ	&c.		
Inf.	קְטֹל	כְּבֹד, כְּבַד		הִקָּטֵל
Inf. absol.	קָטוֹל	כָּבוֹד		הִקָּטֹל, נִקְטֹל
Part. act.	קֹטֵל	כָּבֵד	קָטֹן	
pass.	קָטוּל			נִקְטָל

VERB. § 20—28.

Pi'ēl	Pu'al	Hithpa'ēl	Hiph'îl	Hoph'al
קִטֵּל ,קַטֵּל	קֻטַּל	הִתְקַטֵּל ־קַטֵּל	הִקְטִיל	הָקְטַל
קִטְּלָה	קֻטְּלָה	הִתְקַטְּלָה	הִקְטִילָה	הָקְטְלָה
קִטַּלְתָּ	קֻטַּלְתָּ	הִתְקַטַּלְתָּ	הִקְטַלְתָּ	הָקְטַלְתָּ
קִטַּלְתְּ	קֻטַּלְתְּ	הִתְקַטַּלְתְּ	הִקְטַלְתְּ	הָקְטַלְתְּ
קִטַּלְתִּי	קֻטַּלְתִּי	הִתְקַטַּלְתִּי	הִקְטַלְתִּי	הָקְטַלְתִּי
קִטְּלוּ	קֻטְּלוּ	הִתְקַטְּלוּ	הִקְטִילוּ	הָקְטְלוּ
קִטַּלְתֶּם	קֻטַּלְתֶּם	הִתְקַטַּלְתֶּם	הִקְטַלְתֶּם	הָקְטַלְתֶּם
קִטַּלְתֶּן	קֻטַּלְתֶּן	הִתְקַטַּלְתֶּן	הִקְטַלְתֶּן	הָקְטַלְתֶּן
קִטַּלְנוּ	קֻטַּלְנוּ	הִתְקַטַּלְנוּ	הִקְטַלְנוּ	הָקְטַלְנוּ
יְקַטֵּל	יְקֻטַּל	יִתְקַטֵּל	יַקְטִיל	יָקְטַל
תְּקַטֵּל	תְּקֻטַּל	תִּתְקַטֵּל	תַּקְטִיל	תָּקְטַל
תְּקַטֵּל	תְּקֻטַּל	תִּתְקַטֵּל	תַּקְטִיל	תָּקְטַל
תְּקַטְּלִי	תְּקֻטְּלִי	תִּתְקַטְּלִי	תַּקְטִילִי	תָּקְטְלִי
אֲקַטֵּל	אֲקֻטַּל	אֶתְקַטֵּל	אַקְטִיל	אָקְטַל
יְקַטְּלוּ	יְקֻטְּלוּ	יִתְקַטְּלוּ	יַקְטִילוּ	יָקְטְלוּ
תְּקַטֵּלְנָה	תְּקֻטַּלְנָה	תִּתְקַטֵּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה
תְּקַטְּלוּ	תְּקֻטְּלוּ	תִּתְקַטְּלוּ	תַּקְטִילוּ	תָּקְטְלוּ
תְּקַטֵּלְנָה	תְּקֻטַּלְנָה	תִּתְקַטֵּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה
נְקַטֵּל	נְקֻטַּל	נִתְקַטֵּל	נַקְטִיל	נָקְטַל
קַטֵּל		הִתְקַטֵּל	הַקְטֵל	
קַטְּלִי	wanting	הִתְקַטְּלִי	הַקְטִילִי	wanting
קַטְּלוּ		הִתְקַטְּלוּ	הַקְטִילוּ	
קַטֵּלְנָה		הִתְקַטֵּלְנָה	הַקְטֵלְנָה	
יְקַטֵּל	יְקֻטַּל	יִתְקַטֵּל	יַקְטֵל	&c.
וַיְקַטֵּל	וַיְקֻטַּל	וַיִּתְקַטֵּל	וַיַּקְטֵל	
אֲקַטְּלָה		אֶתְקַטְּלָה	אַקְטִילָה	
קַטֵּל	(קֻטֹּל)	הִתְקַטֵּל	הַקְטִיל	(הָקְטֵל)
קַטֵּל ,קַטֹּל	קֻטַּל	(הִתְקַטֵּל)	הַקְטֵל	(הָקְטַל)
מְקַטֵּל		מִתְקַטֵּל	מַקְטִיל	
	מְקֻטָּל			מָקְטָל

THE VERBAL SUFFIXES

Qal

Perf.	3 *s. m.*		3 *s. f.*	2 *s. m.*	2 *s. f.*
Suff.	קָטַל	כָּבֵד	קָֽטְלָה	קָטַלְתָּ	קָטַלְתְּ
s. 1 *c.*	קְטָלַנִי	כְּבֵדַנִי	קְטָלַתְנִי כְּבֵד׳	קְטַלְתַּנִי	קְטַלְתִּנִי
2 *m.*	קְטָלְךָ	כְּבֵדְךָ	קְטָלַתְךָ	—	—
2 *f.*	קְטָלֵךְ ־ֵךְ	&c.	קְטָלָתֶךְ	—	—
3 *m.*	קְטָלוֹ		קְטָלַתְהוּ ־ַתּוּ	קְטַלְתּוֹ ־תָּהוּ	קְטַלְתִּהוּ
3 *f.*	קְטָלָהּ		קְטָלַתָּה	קְטַלְתָּהּ	קְטַלְתִּהָ
pl. 1 *c.*	קְטָלָנוּ		קְטָלַתְנוּ	קְטַלְתָּנוּ	קְטַלְתִּנוּ
2 *m.*	קְטַלְכֶם	כְּבֵדְ׳		—	—
2 *f.*	קְטַלְכֶן			—	—
3 *m.*	קְטָלָם		קְטָלָתַם	קְטַלְתָּם	קְטַלְתִּים
3 *f.*	קְטָלָן		קְטָלָתַן	קְטַלְתָּן	קְטַלְתִּין

Impf.	3 *s. m.*		3 *pl. m.*	*Imper.*	
Suff.	יִקְטֹל	יִכְבַּד	יִקְטְלוּ	קְטֹל כְּבַד	קִטְלוּ
s. 1 *c.*	יִקְטְלֵנִי	יִכְבָּדֵנִי	יִקְטְלוּנִי יִכְבָּד׳	קָטְלֵנִי כְּבָד׳	קִטְלוּנִי כִּבְד׳
2 *m.*	יִקְטָלְךָ	יִכְבָּדְךָ	יִקְטְלוּךָ	—	—
2 *f.*	יִקְטְלֵךְ	&c.	יִקְטְלוּךְ	—	—
3 *m.*	יִקְטְלֵהוּ		יִקְטְלֻהוּ	קָטְלֵהוּ	&c.
3 *f.*	יִקְטְלֶהָ ־ֶהָ		יִקְטְלוּהָ	קָטְלֶהָ ־ֶהָ	as in
pl. 1 *c.*	יִקְטְלֵנוּ		יִקְטְלֻנוּ	קָטְלֵנוּ	imperf.
2 *m.*	יִקְטָלְכֶם	יִכְבַּדְ׳	יִקְטְלוּכֶם יִכְבְּ׳	—	
2 *f.*	יִקְטָלְכֶן		יִקְטְלוּכֶן	—	
3 *m.*	יִקְטְלֵם		יִקְטְלוּם	קָטְלֵם	
3 *f.*	יִקְטְלֵן		יִקְטְלוּן	קָטְלֵן	
	And so all parts of impf. ending in a Consonant.		So 2 *pl. m.*, and 2, 3 *pl. f.* which becomes תִּקְטְלוּ.	The first syll. is half-open, e. g. כָּתְבֵנִי. But see infin. cons.—In *Perf.* 2 *s. f.* sometimes follows 2 *s. m.*	

REGULAR VERB. § 31.

Qal 1 *s. c.*	Qal 3 *pl. c.*	Qal 2 *pl. c.*	Qal 1 *pl. c.*	Pi'ēl 3 *s. m.*
קְטַלְתִּי	קְטָלוּ	קְטַלְתֶּם	קְטַלְנוּ	קִטֵּל
—	קְטָלוּנִי כִּבְּד'	קְטַלְתּוּנִי	—	קִטְּלַנִי
קְטַלְתִּיךָ	קְטָלוּךָ	—	קְטַלְנוּךָ	קִטֶּלְךָ
קְטַלְתִּיךְ	קְטָלוּךְ	—	&c.	קִטְּלֵךְ
־יו — קְטַלְתִּיהוּ	קְטָלֻהוּ	&c.	as 3 *pl.*	קִטְּלוֹ
קְטַלְתִּיהָ	קְטָלוּהָ	as 3 *pl.*		קִטְּלָהּ
—	קְטָלֻנוּ		—	קִטְּלָנוּ
קְטַלְתִּיכֶם		—		קִטֶּלְכֶם
קְטַלְתִּיכֶן		—		קִטֶּלְכֶן
קְטַלְתִּים	קְטָלוּם			קִטְּלָם
קְטַלְתִּין	קְטָלוּן			קִטְּלָן

Impf. and imper. with n.		*Infin. cons.*		
		קְטֹל	כַּבֵּד	יְקַטֵּל
קָטְלֶנִּי כַּבְּ'	יִקְטְלֶנִּי יְכַבְּ'	קָטְלִי ־ֵנִי	כַּבְּדִי	יְקַטְּלֵנִי
	יִקְטְלֶךָּ	קָטְלְךָ קְטָלְךָ	כַּבֶּדְךָ	יְקַטֶּלְךָ
	—	קָטְלֵךְ	כַּבְּדֵךְ	יְקַטְּלֵךְ
קָטְלֶנּוּ	יִקְטְלֶנּוּ	קָטְלוֹ (־ֵהוּ)	&c.	יְקַטְּלֵהוּ
קָטְלֶנָּה	יִקְטְלֶנָּה	קָטְלָהּ		יְקַטְּלֶהָ
	יִקְטְלֶנּוּ ?	קָטְלֵנוּ		יְקַטְּלֵנוּ
		קָטְלְכֶם	כַּבֶּדְ'	יְקַטֶּלְכֶם
		קָטְלְכֶן		יְקַטֶּלְכֶן
		קָטְלָם		יְקַטְּלֵם
		קָטְלָן		יְקַטְּלֵן

It is doubtful if 1 *pl.* occurs with *n.* See Ps. 12. 8. Hos. 12. 5.

The 1 pers. has regularly verbal suff. of *obj.;* the others have nominal suff. whether of object or subject.

PE NUN VERB. § 33.

	Qal		Niph.	Hiph.	Hoph.
Perf. Sing. 3 *m.*	(נָגַשׁ)	נָפַל	נִגַּשׁ	הִגִּישׁ	הֻגַּשׁ
3 *f.*			נִגְּשָׁה	הִגִּישָׁה	הֻגְּשָׁה
2 *m.*			נִגַּשְׁתָּ	הִגַּשְׁתָּ	הֻגַּשְׁתָּ
Impf. Sing. 3 *m.*	יִגַּשׁ	יִפֹּל	יִנָּגֵשׁ	יַגִּישׁ	יֻגַּשׁ
3 *f.*	תִּגַּשׁ	תִּפֹּל	&c.	תַּגִּישׁ	
2 *m.*	תִּגַּשׁ	תִּפֹּל		תַּגִּישׁ	
2 *f.*	תִּגְּשִׁי	תִּפְּלִי		תַּגִּישִׁי	
1 *c.*	אֶגַּשׁ	אֶפֹּל		אַגִּישׁ	
Plur. 3 *m.*	יִגְּשׁוּ	יִפְּלוּ		יַגִּישׁוּ	
3 *f.*	תִּגַּשְׁנָה	תִּפֹּלְנָה		תַּגֵּשְׁנָה	
2 *m.*	תִּגְּשׁוּ	תִּפְּלוּ		תַּגִּישׁוּ	
2 *f.*	תִּגַּשְׁנָה	תִּפֹּלְנָה		תַּגֵּשְׁנָה	
1 *c.*	נִגַּשׁ	נִפֹּל		נַגִּישׁ	
Imp. Sing. 2 *m.*	גַּשׁ (גְּשָׁה)	נְפֹל	הִנָּגֵשׁ	הַגֵּשׁ	
2 *f.*	גְּשִׁי	נִפְלִי	הִנָּגְשִׁי	הַגִּישִׁי	wanting
Plur. 2 *m.*	גְּשׁוּ	נִפְלוּ	הִנָּגְשׁוּ	הַגִּישׁוּ	
2 *f.*	גַּשְׁנָה	נְפֹלְנָה	הִנָּגַשְׁנָה	הַגֵּשְׁנָה	
Juss. 3 *sing.*				יַגֵּשׁ	
vav cons. impf.				וַיַּגֵּשׁ	
Cohort. 1 *sing.*	אֶגְּשָׁה			אַגִּישָׁה	
vav cons. perf.	וְנָגַשְׁתָּ				
Inf.	גֶּשֶׁת	נְפֹל	הִנָּגֵשׁ	הַגִּישׁ	הֻגַּשׁ
Inf. absol.	נָגוֹשׁ	נָפוֹל	הִנָּגֹשׁ	הַגֵּשׁ	הֻגֵּשׁ
Part. act.	נֹגֵשׁ	נֹפֵל	נִגָּשׁ	מַגִּישׁ	
pass.	נָגוּשׁ	—			מֻגָּשׁ

PE NUN VERB. § 33.

	Qal		Niph.	Hoph.
Perf. Sing. 3 *m.*	נָתַן	לָקַח	נִלְקַח, נִתַּן	
3 *f.*	נָֽתְנָה	לָֽקְחָה		
2 *m.*	נָתַתָּ ־תָּה	לָקַחְתָּ		
2 *f.*	נָתַתְּ	&c.		
1 *c.*	נָתַתִּי			
Plur. 3 *c.*	נָֽתְנוּ			
2 *m.*	נְתַתֶּם			
2 *f.*				
1 *c.*	נָתַנּוּ			
Impf. Sing. 3 *m.*	יִתֵּן	יִקַּח	יִלָּקַח, יִנָּתֵן	יֻקַּח, יֻתַּן
3 *f.*	תִּתֵּן	תִּקַּח		
2 *m.*	תִּתֵּן	תִּקַּח		
2 *f.*	תִּתְּנִי	תִּקְחִי		
1 *c.*	אֶתֵּן ־תְּנָה	אֶקַּח		
Plur. 3 *m.*	יִתְּנוּ	יִקְחוּ		
3 *f.*				
2 *m.*	תִּתְּנוּ	תִּקְחוּ		
2 *f.*				
1 *c.*	נִתֵּן	נִקַּח		
Imp. Sing. 2 *m.*	תֵּן, תְּנָה	קַח, קְחָה		
2 *f.*	תְּנִי	קְחִי		
Plur. 2 *m.*	תְּנוּ	קְחוּ		
2 *f.*				
Juss. 3 *sing.*	יִתֵּן	יִקַּח		
vav cons. impf.	וַיִּתֵּן	וַיִּקַּח		
Inf.	תֵּת, תִּתִּי (נְתֹן)	קַ֫חַת, קַחְתִּי	הִלָּקַח, הִנָּתֵן	
Inf. abs.	נָתוֹן	לָקוֹחַ	הִנָּתֹן	
Part. act.	נֹתֵן	לֹקֵחַ		
pass.	נָתוּן	לָקוּחַ	נִתָּן	

PE GUTTURAL

		Qal act.		Qal stat.		Niph.	
Perf. Sing.	3 *m.*	חָתַם	עָמַד	חָכַם	חָזֵק	נֶחְתַּם	נֶעֱמַד
	3 *f.*		עָֽמְדָה				נֶֽעֶמְדָה
	2 *m.*		עָמַדְתָּ				נֶעֱמַדְתָּ
	2 *f.*		עָמַדְתְּ				נֶעֱמַדְתְּ
	1 *c.*		עָמַדְתִּי				נֶעֱמַדְתִּי
Plur.	3 *c.*		עָֽמְדוּ				נֶֽעֶמְדוּ
	2 *m.*		* עֲמַדְתֶּם				נֶעֱמַדְתֶּם
	2 *f.*		עֲמַדְתֶּן				נֶעֱמַדְתֶּן
	1 *c.*		עָמַדְנוּ				נֶעֱמַדְנוּ
Impf. Sing.	3 *m.*	יַחְתֹּם	יַעֲמֹד	יֶחְכַּם	יֶחֱזַק		יֵעָמֵד
	[illegible]		תַּעֲמֹד		תֶּחֱזַק		תֵּעָמֵד
	2 *m.*		תַּעֲמֹד		תֶּחֱזַק		תֵּעָמֵד
	2 *f.*		תַּֽעַמְדִי		תֶּֽחֶזְקִי		תֵּֽעָמְדִי
	1 *c.*		אֶעֱמֹד		אֶחֱזַק		אֵעָמֵד
Plur.	3 *m.*		יַֽעַמְדוּ		יֶֽחֶזְקוּ		יֵֽעָמְדוּ
	3 *f.*		תַּעֲמֹדְנָה		תֶּחֱזַקְנָה		תֵּעָמַדְנָה
	2 *m.*		תַּֽעַמְדוּ		תֶּֽחֶזְקוּ		תֵּֽעָמְדוּ
	2 *f.*		תַּעֲמֹדְנָה		תֶּחֱזַקְנָה		תֵּעָמַדְנָה
	1 *c.*		נַעֲמֹד		נֶחֱזַק		נֵעָמֵד
Imp. Sing.	2 *m.*		עֲמֹד		חֲזַק		הֵעָמֵד
	2 *f.*		עִמְדִי		חִזְקִי		הֵֽעָמְדִי
Plur.	2 *m.*		עִמְדוּ		חִזְקוּ		הֵֽעָמְדוּ
	2 *f.*		עֲמֹדְנָה		חֲזַקְנָה		הֵעָמַדְנָה
Juss. 3 *sing.*							
vav cons. impf.			וַיַּעֲמֹד		וַיֶּחֱזַק		
Cohort. 1 *sing.*			אֶֽעֶמְדָה				
vav cons. perf.			וְעָמַדְתָּ				
Inf.			עֲמֹד				הֵעָמֵד
Inf. absol.			עָמוֹד			נַחְתֹּם	נַעֲמוֹד
Part. act.			עֹמֵד			&c.	נֶעֱמָד
pass.			עָמוּד				

VERB. § 34. PE 'ALEPH. § 35.

Hiph.	Hoph.	Qal
הֶעֱמִיד הֶחְתִּים	הָעֳמַד הָחְתַּם	אָכַל
הֶעֱמִידָה	הָעָמְדָה	
הֶעֱמַדְתָּ	הָעֳמַדְתָּ	
הֶעֱמַדְתְּ	הָעֳמַדְתְּ	
הֶעֱמַדְתִּי	הָעֳמַדְתִּי	
הֶעֱמִידוּ	הָעָמְדוּ	
הֶעֱמַדְתֶּם	הָעֳמַדְתֶּם	
הֶעֱמַדְתֶּן	הָעֳמַדְתֶּן	
הֶעֱמַדְנוּ	הָעֳמַדְנוּ	
יַעֲמִיד	יָעֳמַד	יֹאכַל
תַּעֲמִיד	תָּעֳמַד	תֹּאכַל
תַּעֲמִיד	תָּעֳמַד	תֹּאכַל
תַּעֲמִידִי	תָּעָמְדִי	תֹּאכְלִי
אַעֲמִיד	אָעֳמַד	אֹכַל
יַעֲמִידוּ	יָעָמְדוּ	יֹאכְלוּ
תַּעֲמֵדְנָה	תָּעֳמַדְנָה	תֹּאכַלְנָה
תַּעֲמִידוּ	תָּעָמְדוּ	תֹּאכְלוּ
תַּעֲמֵדְנָה	תָּעֳמַדְנָה	תֹּאכַלְנָה
נַעֲמִיד	נָעֳמַד	נֹאכַל
הַעֲמֵד		אֱכֹל
הַעֲמִידִי		אִכְלִי
הַעֲמִידוּ	wanting	אִכְלוּ
הַעֲמֵדְנָה		אֱכֹלְנָה
יַעֲמֵד		
וַיַּעֲמֵד		וַיֹּאכַל (וַיֹּאמֶר)
אַעֲמִידָה		אֹכְלָה
הַעֲמִיד &c.		אֱכֹל
הַעֲמֵיד	הָעֳמֵד &c.	אָכוֹל
מַעֲמִיד &c.		אֹכֵל
	מָעֳמָד &c.	אָכוּל

'AYIN GUTTURAL

	Qal	Niph'al
Perf. Sing. 3 *m.*	(נָחַם) שָׁחַט	נִחַם נִשְׁחַט
3 *f.*	שָֽׁחֲטָה	נִשְׁחֲטָה
2 *m.*	שָׁחַ֫טְתָּ	נִשְׁחַ֫טְתָּ
2 *f.*	שָׁחַטְתְּ	נִשְׁחַטְתְּ
1 *c.*	שָׁחַטְתִּי	נִשְׁחַטְתִּי
Plur. 3 *c.*	שָֽׁחֲטוּ	נִשְׁחֲטוּ
2 *m.*	שְׁחַטְתֶּם	נִשְׁחַטְתֶּם
2 *f.*	שְׁחַטְתֶּן	נִשְׁחַטְתֶּן
1 *c.*	שָׁחַטְנוּ	נִשְׁחַטְנוּ
Impf. Sing. 3 *m.*	יִשְׁחַט	יִנָּחֵם יִשָּׁחֵט
3 *f.*	תִּשְׁחַט	תִּשָּׁחֵט
2 *m.*	תִּשְׁחַט	תִּשָּׁחֵט
2 *f.*	תִּשְׁחֲטִי	תִּשָּׁחֲטִי
1 *c.*	אֶשְׁחַט	אֶשָּׁחֵט
Plur. 3 *m.*	יִשְׁחֲטוּ	יִשָּׁחֲטוּ
3 *f.*	תִּשְׁחַ֫טְנָה	תִּשָּׁחַ֫טְנָה
2 *m.*	תִּשְׁחֲטוּ	תִּשָּׁחֲטוּ
2 *f.*	תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה
1 *c.*	נִשְׁחַט	נִשָּׁחֵט
Imp. Sing. 2 *m.*	שְׁחַט	הִנָּחֵם הִשָּׁחֵט
2 *f.*	שַׁחֲטִי	הִשָּׁחֲטִי
Plur. 2 *m.*	שַׁחֲטוּ	הִשָּׁחֲטוּ
2 *f.*	שְׁחַ֫טְנָה	הִשָּׁחַ֫טְנָה
Juss. 3 *sing.*	יִשְׁחַט	&c.
vav cons. impf.	וַיִּשְׁחַט	&c.
impf. with suff.	יִשְׁחָטֵ֫נִי	&c.
Inf.	שְׁחֹט	הִנָּחֵם הִשָּׁחֵט
Inf. absol.	שָׁחוֹט	נִשְׁחוֹט
Part. act.	שֹׁחֵט	נִחָם נִשְׁחָט
pass.	שָׁחוּט	

VERBS. § 36.

Pi'ēl		Pu'al		Hithp.	
בֵּרַךְ	נִחַם	בֹּרַךְ	נֻחַם	הִתְבָּרֵךְ	הִתְנַחֵם
בֵּרֲכָה		בֹּרְכָה		הִתְבָּרֲכָה	
בֵּרַכְתָּ		בֹּרַכְתָּ		הִתְבָּרַכְתָּ	
בֵּרַכְתְּ		בֹּרַכְתְּ		הִתְבָּרַכְתְּ	
בֵּרַכְתִּי		בֹּרַכְתִּי		הִתְבָּרַכְתִּי	
בֵּרֲכוּ		בֹּרְכוּ		הִתְבָּרֲכוּ	
בֵּרַכְתֶּם		בֹּרַכְתֶּם		הִתְבָּרַכְתֶּם	
בֵּרַכְתֶּן		בֹּרַכְתֶּן		הִתְבָּרַכְתֶּן	
בֵּרַכְנוּ		בֹּרַכְנוּ		הִתְבָּרַכְנוּ	
יְבָרֵךְ	יְנַחֵם	יְבֹרַךְ	יְנֻחַם	יִתְבָּרֵךְ	יִתְנַחֵם
תְּבָרֵךְ		תְּבֹרַךְ		תִּתְבָּרֵךְ	
תְּבָרֵךְ		תְּבֹרַךְ		תִּתְבָּרֵךְ	
תְּבָרֲכִי		תְּבֹרְכִי		תִּתְבָּרֲכִי	
אֲבָרֵךְ		אֲבֹרַךְ		אֶתְבָּרֵךְ	
יְבָרֲכוּ		יְבֹרְכוּ		יִתְבָּרֲכוּ	
תְּבָרֵכְנָה		תְּבֹרַכְנָה		תִּתְבָּרֵכְנָה	
תְּבָרֲכוּ		תְּבֹרְכוּ		תִּתְבָּרֲכוּ	
תְּבָרֵכְנָה		תְּבֹרַכְנָה		תִּתְבָּרֵכְנָה	
נְבָרֵךְ		נְבֹרַךְ		נִתְבָּרֵךְ	
בָּרֵךְ	נַחֵם			הִתְבָּרֵךְ	הִתְנַחֵם
בָּרֲכִי				הִתְבָּרֲכִי	
בָּרֲכוּ				הִתְבָּרֲכוּ	
בָּרֵכְנָה				הִתְבָּרֵכְנָה	
בָּרֵךְ	נַחֵם	בֹּרַךְ	נֻחַם	הִתְבָּרֵךְ	הִתְנַחֵם
בָּרֵךְ					
מְבָרֵךְ	מְנַחֵם			מִתְבָּרֵךְ	מִתְנַחֵם
		מְבֹרָךְ	מְנֻחָם		

LAMED GUTTURAL

	Qal	Niph.	Pi'ēl
Perf. Sing. 3 *m.*	שָׁלַח	נִשְׁלַח	שִׁלַּח
3 *f.*	שָֽׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה
2 *m.*	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2 *f.*	שָׁלַחַתְּ	נִשְׁלַחַתְּ	שִׁלַּחַתְּ
1 *c.*	שָׁלַחְתִּי	&c.	&c.
Plur. 3 *c.*	שָֽׁלְחוּ		
2 *m.*	שְׁלַחְתֶּם		
2 *f.*	שְׁלַחְתֶּן		
1 *c.*	שָׁלַחְנוּ		
Impf. Sing. 3 *m.*	יִשְׁלַח	יִשָּׁלַח	יְשַׁלַּח
3 *f.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
2 *m.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
2 *f.*	תִּשְׁלְחִי	תִּשָּֽׁלְחִי	תְּשַׁלְּחִי
1 *c.*	אֶשְׁלַח	אֶשָּׁלַח	אֲשַׁלַּח
Plur. 3 *m.*	יִשְׁלְחוּ	יִשָּֽׁלְחוּ	יְשַׁלְּחוּ
3 *f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
2 *m.*	תִּשְׁלְחוּ	תִּשָּֽׁלְחוּ	תְּשַׁלְּחוּ
2 *f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
1 *c.*	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח
Imp. Sing. 2 *m.*	שְׁלַח	הִשָּׁלַח	שַׁלַּח
2 *f.*	שִׁלְחִי	הִשָּֽׁלְחִי	
Plur. 2 *m.*	שִׁלְחוּ	הִשָּֽׁלְחוּ	
2 *f.*	שְׁלַחְנָה	הִשָּׁלַחְנָה	
Juss. 3 *sing.*			
vav cons. impf.			
impf. with suff.	יִשְׁלָחֵנִי	&c.	
Inf.	שְׁלֹחַ	הִשָּׁלַח	שַׁלַּח
Inf. absol.	שָׁלוֹחַ	נִשְׁלֹחַ	שַׁלֵּחַ
Part. act.	שֹׁלֵחַ	נִשְׁלָח	מְשַׁלֵּחַ
pass.	שָׁלוּחַ		

VERBS. § 37.

Pu'al	Hithp.	Hiph.	Hoph.
שֻׁלַּח	הִשְׁתַּלַּח	הִשְׁלִיחַ	הָשְׁלַח
שֻׁלְּחָה	הִשְׁתַּלְּחָה	הִשְׁלִיחָה	הָשְׁלְחָה
שֻׁלַּחְתָּ	הִשְׁתַּלַּחְתָּ	הִשְׁלַחְתָּ	הָשְׁלַחְתָּ
שֻׁלַּחַתְּ	הִשְׁתַּלַּחַתְּ	הִשְׁלַחַתְּ	הָשְׁלַחַתְּ
&c.	&c.	הִשְׁלַחְתִּי	&c.
		הִשְׁלִיחוּ	
		הִשְׁלַחְתֶּם	
		הִשְׁלַחְתֶּן	
		הִשְׁלַחְנוּ	
יְשֻׁלַּח	יִשְׁתַּלַּח	יַשְׁלִיחַ	יָשְׁלַח
		תַּשְׁלִיחַ	
		תַּשְׁלִיחַ	
		תַּשְׁלִיחִי	
		אַשְׁלִיחַ	
		יַשְׁלִיחוּ	
		תַּשְׁלַחְנָה	
		תַּשְׁלִיחוּ	
		תַּשְׁלַחְנָה	
		נַשְׁלִיחַ	
	הִשְׁתַּלַּח	הַשְׁלַח	
wanting		הַשְׁלִיחִי	wanting
		הַשְׁלִיחוּ	
		הַשְׁלַחְנָה	
		יַשְׁלַח	
		וַיַּשְׁלַח	
	הִשְׁתַּלַּח	הַשְׁלִיחַ	
		הַשְׁלֵחַ	הָשְׁלֵחַ
	מִשְׁתַּלֵּחַ	מַשְׁלִיחַ	
מְשֻׁלָּח			מָשְׁלָח

LAMED 'ALEPH

	Qal	Qal	Niph.
Perf. Sing. 3 *m.*	מָצָא	מָלֵא	נִמְצָא
3 *f.*	מָצְאָה	מָלְאָה	נִמְצְאָה
2 *m.*	מָצָאתָ	מָלֵאתָ	נִמְצֵאתָ
2 *f.*	מָצָאת	מָלֵאת	נִמְצֵאת
1 *c.*	מָצָאתִי	מָלֵאתִי	נִמְצֵאתִי
Plur. 3 *c.*	מָצְאוּ	מָלְאוּ	נִמְצְאוּ
2 *m.*	מְצָאתֶם	מְלֵאתֶם	נִמְצֵאתֶם
2 *f.*	מְצָאתֶן	מְלֵאתֶן	נִמְצֵאתֶן
1 *c.*	מָצָאנוּ	מָלֵאנוּ	נִמְצֵאנוּ
Impf. Sing. 3 *m.*	יִמְצָא	&c.	יִמָּצֵא
3 *f.*	תִּמְצָא		תִּמָּצֵא
2 *m.*	תִּמְצָא		תִּמָּצֵא
2 *f.*	תִּמְצְאִי		תִּמָּצְאִי
1 *c.*	אֶמְצָא		אֶמָּצֵא
Plur. 3 *m.*	יִמְצְאוּ		יִמָּצְאוּ
3 *f.*	תִּמְצֶאנָה		תִּמָּצֶאנָה
2 *m.*	תִּמְצְאוּ		תִּמָּצְאוּ
2 *f.*	תִּמְצֶאנָה		תִּמָּצֶאנָה
1 *c.*	נִמְצָא		נִמָּצֵא
Imp. Sing. 2 *m.*	מְצָא		הִמָּצֵא
2 *f.*	מִצְאִי		הִמָּצְאִי
Plur. 2 *m.*	מִצְאוּ		הִמָּצְאוּ
2 *f.*	מְצֶאנָה		הִמָּצֶאנָה
Juss. 3 *sing.*			
vav cons. impf.			
vav cons. perf.	וּמָצָאתָ		&c.
impf. with suff.	יִמְצָאֵנִי		
Inf.	מְצֹא		הִמָּצֵא
Inf. absol.	מָצוֹא		נִמְצֹא
Part. act.	מֹצֵא	מָלֵא	נִמְצָא
pass.	מָצוּא		

VERBS. § 38.

Pi'ēl	Pu'al	Hitlıp.	Hiph.	Hoph.
מִצֵּא	מֻצָּא	הִתְמַצֵּא	הִמְצִיא	הֻמְצָא
מִצְּאָה	מֻצְּאָה	as	הִמְצִיאָה	הֻמְצְאָה
מִצֵּאתָ	מֻצֵּאתָ	*Pi.*	הִמְצֵאתָ	הֻמְצֵאתָ
&c.	&c.		הִמְצֵאת	as
			הִמְצֵאתִי	*Pu.*
			הִמְצִיאוּ	
			הִמְצֵאתֶם	
			הִמְצֵאתֶן	
			הִמְצֵאנוּ	
יְמַצֵּא	יְמֻצָּא	יִתְמַצֵּא	יַמְצִיא	יֻמְצָא
as	as	as	תַּמְצִיא	as
Niph.	*Qal*	*Niph.*	תַּמְצִיא	*Qal*
			תַּמְצִיאִי	
			אַמְצִיא	
			יַמְצִיאוּ	
			תַּמְצֶאנָה	
			תַּמְצִיאוּ	
			תַּמְצֶאנָה	
			נַמְצִיא	
מַצֵּא		הִתְמַצֵּא	הַמְצֵא	
	wanting		הַמְצִיאִי	wanting
			הַמְצִיאוּ	
			הַמְצֶאנָה	
			יַמְצֵא	
			וַיַּמְצֵא	
מַצֵּא		הִתְמַצֵּא	הַמְצִיא	הֻמְצָא
מַצֹּא			הַמְצֵא	
מְמַצֵּא		מִתְמַצֵּא	מַמְצִיא.	
	מְמֻצָּא			מֻמְצָא

PE YOD AND PE

Verbs פ״י.

	Qal			Niph.
Perf. Sing. 3 *m.*	יָשַׁב	יָרֵא	יָרַשׁ	נוֹשַׁב
3 *f.*				נוֹשְׁבָה
2 *m.*				נוֹשַׁבְתָּ
2 *f.*				&c.
1 *c.*				
Plur. 3 *c.*				
2 *m.*				
2 *f.*				
1 *c.*				
Impf. Sing. 3 *m.*	יֵשֵׁב	יִירָא	יִירַשׁ	יִוָּשֵׁב
3 *f.*	תֵּשֵׁב			תִּוָּשֵׁב
2 *m.*	תֵּשֵׁב			תִּוָּשֵׁב
2 *f.*	תֵּשְׁבִי			תִּוָּשְׁבִי
1 *c.*	אֵשֵׁב			אִוָּשֵׁב
Plur. 3 *m.*	יֵשְׁבוּ			יִוָּשְׁבוּ
3 *f.*	תֵּשַׁבְנָה			תִּוָּשַׁבְנָה
2 *m.*	תֵּשְׁבוּ			תִּוָּשְׁבוּ
2 *f.*	תֵּשַׁבְנָה			תִּוָּשַׁבְנָה
1 *c.*	נֵשֵׁב			נִוָּשֵׁב
Imp. Sing. 2 *m.*	שֵׁב (שְׁבָה)	יְרָא	רַשׁ (רֵשׁ)	הִוָּשֵׁב
2 *f.*	שְׁבִי			הִוָּשְׁבִי
Plur. 2 *m.*	שְׁבוּ			הִוָּשְׁבוּ
2 *f.*	שֵׁבְנָה			הִוָּשַׁבְנָה
Juss. 3 *sing.*				
vav cons. impf.	וַיֵּשֶׁב		וַיִּירַשׁ	
Cohort. 1 *sing.*	אֵשְׁבָה			
Impf. in a with suff.	יֵדָעֵנִי	*Imper.* דָּעֵהוּ		
Infin. cons.	שֶׁבֶת	יְרֹא	רֶשֶׁת	הִוָּשֵׁב
abs.	יָשׁוֹב		יָרוֹשׁ	
Part. act.	יֹשֵׁב	יָרֵא	יֹרֵשׁ	נוֹשָׁב
pass.	יָשׁוּב		יָרוּשׁ	

VAV VERBS. § 39.

		Verbs פ״י.		Verbs assimilating.		
Hiph.	Hoph.	Qal	Hiph.	Qal	Niph.	Hiph
הוֹשִׁיב	הוּשַׁב	יָנַס	הֵינִיק	יָצַת	נִצַּת	הִצִּית
הוֹשִׁיבָה	הוּשְׁבָה		הֵינִיקָה	יָצַק		
הוֹשַׁבְתָּ	הוּשַׁבְתָּ		הֵינַקְתָּ			
&c.	&c.		&c.			
יוֹשִׁיב	יוּשַׁב	יִינַק	יֵינִיק	יִצַּת		יַצִּית
תּוֹשִׁיב		תִּינַק	תֵּינִיק	יִצֹּק		
תּוֹשִׁיב		תִּינַק	תֵּינִיק			
תּוֹשִׁיבִי		תִּינְקִי	תֵּינִיקִי			
&c.		אִינַק	אֵינִיק			
		יִינְקוּ	יֵינִיקוּ			
		תִּינַקְנָה	תֵּינַקְנָה			
		תִּינְקוּ	תֵּינִיקוּ			
		תִּינַקְנָה	תֵּינַקְנָה			
		נִינַק	נֵינִיק			
הוֹשֵׁב			הֵינֵק			
הוֹשִׁיבִי			הֵינִיקִי			
הוֹשִׁיבוּ			הֵינִיקוּ			
הוֹשֵׁבְנָה			הֵינַקְנָה			
יוֹשֵׁב			יֵינֵק			יַצֵּת
וַיּוֹשֶׁב			וַיֵּינֶק			
הוֹשִׁיב	הוּשַׁב		הֵינִיק			
הוֹשֵׁב			הֵינֵק			
מוֹשִׁיב		יוֹנֵק	מֵינִיק			מַצִּית
	מוּשָׁב	יָנוּס				

'AYIN VAV AND

	Qal act.	Qal stat.		
Perf. Sing. 3 *m.*	קָם	מֵת	בּוֹשׁ	בָּן
3 *f.*	קָ֫מָה	מֵ֫תָה	בּ֫וֹשָׁה	בָּ֫נָה
2 *m.*	קַ֫מְתָּ	מַ֫תָּה	בֹּ֫שְׁתָּ	בַּ֫נְתָּ
2 *f.*	קַמְתְּ	מַתְּ	בֹּשְׁתְּ	&c.
1 *c.*	קַ֫מְתִּי	מַ֫תִּי	בֹּ֫שְׁתִּי	
Plur. 3 *c.*	קָ֫מוּ	מֵ֫תוּ	בּ֫וֹשׁוּ	
2 *m.*	קַמְתֶּם	מַתֶּם	בָּשְׁתֶּם	
2 *f.*	קַמְתֶּן	מַתֶּן	בָּשְׁתֶּן	
1 *c.*	קַ֫מְנוּ	מַ֫תְנוּ	בֹּ֫שְׁנוּ	
Impf. Sing. 3 *m.*	יָקוּם	יָמוּת	יֵבוֹשׁ	יָבִין
3 *f.*	תָּקוּם		תֵּבוֹשׁ	תָּבִין
2 *m.*	תָּקוּם		תֵּבוֹשׁ	תָּבִין
2 *f.*	תָּק֫וּמִי		תֵּב֫וֹשִׁי	תָּב֫ינִי
1 *c.*	אָקוּם		אֵבוֹשׁ	אָבִין
Plur. 3 *m.*	יָק֫וּמוּ		יֵב֫וֹשׁוּ	יָב֫ינוּ
3 *f.*	תְּקוּמֶ֫ינָה		תֵּבֹ֫שְׁנָה	תְּבִינֶ֫ינָה
2 *m.*	תָּק֫וּמוּ		תֵּב֫וֹשׁוּ	תָּב֫ינוּ
2 *f.*	תְּקוּמֶ֫ינָה		תֵּבֹ֫שְׁנָה	תְּבִינֶ֫ינָה
1 *c.*	נָקוּם		נֵבוֹשׁ	נָבִין
Imp. Sing. 2 *m.*	קוּם קֽוּמָה	מוּת	בּוֹשׁ	בִּין
2 *f.*	ק֫וּמִי		בּ֫וֹשִׁי	בִּ֫ינִי
Plur. 2 *m.*	ק֫וּמוּ		בּ֫וֹשׁוּ	בִּ֫ינוּ
2 *f.*	קֹ֫מְנָה		בֹּ֫שְׁנָה	
Juss. 3 *sing.*	יָקֹם			יָבֵן
vav cons. impf.	וַיָּ֫קָם			וַיָּ֫בֶן
Cohort. 1 *sing.*	אָק֫וּמָה			אָבִ֫ינָה
vav cons. perf.	וְקַמְתָּ֫			וּבַנְתָּ֫
Inf.	קוּם	מוּת	בּוֹשׁ	בִּין
Inf. abs.	קוֹם	מוֹת	בּוֹשׁ	בּוֹן
Part. act.	קָם קָמָה	מֵת	בּוֹשׁ	בָּן
pass.	קוּם קוּמָה	-		בּוֹן בִּין

YOD VERBS. § 40.

Niph.	Hiph.	Hoph.
נָקוֹם	הֵקִים	הוּקַם
נָקוֹמָה	הֵקִימָה	הוּקְמָה
נְקוּמֹתָ	הֲקִימֹתָ	הוּקַמְתָּ
נְקוּמֹת	הֲקִימוֹת	הוּקַמְתְּ
נְקוּמֹתִי	הֲקִימֹתִי	הוּקַמְתִּי
נָקוֹמוּ	הֵקִימוּ	הוּקְמוּ
נְקוּמֹתֶם	הֲקִימוֹתֶם	הוּקַמְתֶּם
נְקוּמֹתֶן	הֲקִימוֹתֶן	הוּקַמְתֶּן
נְקוּמֹנוּ	הֲקִימֹנוּ	הוּקַמְנוּ
יִקּוֹם	יָקִים	יוּקַם
תִּקּוֹם	תָּקִים	תּוּקַם
תִּקּוֹם	תָּקִים	תּוּקַם
תִּקּוֹמִי	תָּקִימִי	תּוּקְמִי
אֶקּוֹם	אָקִים	אוּקַם
יִקּוֹמוּ	יָקִימוּ	יוּקְמוּ
תִּקּוֹמְנָה	תָּקֵמְנָה	תּוּקַמְנָה
תִּקּוֹמוּ	תָּקִימוּ	תּוּקְמוּ
תִּקּוֹמְנָה	תָּקֵמְנָה	תּוּקַמְנָה
נִקּוֹם	נָקִים	נוּקַם
הִקּוֹם	הָקֵם־קִימָה	
הִקּוֹמִי	הָקִימִי	
הִקּוֹמוּ	הָקִימוּ	
הִקּוֹמְנָה	הָקֵמְנָה	
	יָקֵם	
	תָּקֶם	
	אָקִימָה	
	וַהֲקִימוֹתָ	
הִקּוֹם	הָקֵם	הוּקַם
הִקּוֹם	הָקֵם	
נָקוֹם	מֵקִים	
נְקוֹמָה *f.*	מְקִימָה *f.*	מוּקָם

Pillel

Forms of Intens.

Act.	*Pass.*	*Reflec.*
קַיֵּם		הִתְקַיֵּם
קוֹמֵם	קוֹמַם	הִתְקוֹמֵם
קִמְקֵם	קֻמְקַם	הִתְקַמְקֵם

like *Pi'ēl* &c. of the Regular Verb.

'AYIN VAV AND

	Qal act.	Qal stat.	Qal stat.	
Perf. Sing. 3 *m.*	קָם	מֵת	בּוֹשׁ	בָּן
3 *f.*	קָ֫מָה	מֵ֫תָה	בּ֫וֹשָׁה	בָּ֫נָה
2 *m.*	קַ֫מְתָּ	מַ֫תָּה	בֹּ֫שְׁתָּ	בַּ֫נְתָּ
2 *f.*	קַמְתְּ	מַתְּ	בֹּשְׁתְּ	&c.
1 *c.*	קַ֫מְתִּי	מַ֫תִּי	בֹּ֫שְׁתִּי	
Plur. 3 *c.*	קָ֫מוּ	מֵ֫תוּ	בֹּ֫שׁוּ	
2 *m.*	קַמְתֶּם	מַתֶּם	בָּשְׁתֶּם	
2 *f.*	קַמְתֶּן	מַתֶּן	בָּשְׁתֶּן	
1 *c.*	קַ֫מְנוּ	מַ֫תְנוּ	בֹּ֫שְׁנוּ	
Impf. Sing. 3 *m.*	יָקוּם	יָמוּת	יֵבוֹשׁ	יָבִין
3 *f.*	תָּקוּם		תֵּבוֹשׁ	תָּבִין
2 *m.*	תָּקוּם		תֵּבוֹשׁ	תָּבִין
2 *f.*	תָּק֫וּמִי		תֵּב֫וֹשִׁי	תָּבִ֫ינִי
1 *c.*	אָקוּם		אֵבוֹשׁ	אָבִין
Plur. 3 *m.*	יָק֫וּמוּ		יֵב֫וֹשׁוּ	יָבִ֫ינוּ
3 *f.*	תְּקוּמֶ֫ינָה		תֵּבֹ֫שְׁנָה	תְּבִינֶ֫ינָה
2 *m.*	תָּק֫וּמוּ		תֵּב֫וֹשׁוּ	תָּבִ֫ינוּ
2 *f.*	תְּקוּמֶ֫ינָה		תֵּבֹ֫שְׁנָה	תְּבִינֶ֫ינָה
1 *c.*	נָקוּם		נֵבוֹשׁ	נָבִין
Imp. Sing. 2 *m.*	קוּם ס֫וּמָה	מוּת	בּוֹשׁ	בִּין
2 *f.*	ק֫וּמִי		בּ֫וֹשִׁי	בִּ֫ינִי
Plur. 2 *m.*	ק֫וּמוּ		בּ֫וֹשׁוּ	בִּ֫ינוּ
2 *f.*	קֹ֫מְנָה		בֹּ֫שְׁנָה	
Juss. 3 *sing.*	יָקֹם			יָבֵן
vav cons. impf.	וַיָּ֫קָם			וַיָּ֫בֶן
Cohort. 1 *sing.*	אָק֫וּמָה			אָבִ֫ינָה
vav cons. perf.	וְקַמְתָּ֫			וּבַנְתָּ֫
Inf.	קוּם	מוּת	בּוֹשׁ	בִּין
Inf. abs.	קוֹם	מוֹת	בּוֹשׁ	בּוֹן
Part. act.	קָם קָמָה	מֵת	בּוֹשׁ	בָּן
pass.	קוּם קוּמָה	-		בּוֹן בִּין

YOD VERBS. § 40.

Niph.	Hiph.	Hoph.
·נָקוֹם	הֵקִים	הוּקַם
נָקוֹמָה	הֵקִימָה	הוּקְמָה
נְקוּמֹתָ	הֲקִימֹתָ	הוּקַמְתָּ
נְקוּמֹת ׳	הֲקִימוֹת	הוּקַמְתְּ
נְקוּמֹתִי	הֲקִימֹתִי	הוּקַמְתִּי
נָקוֹמוּ	הֵקִימוּ	הוּקְמוּ
נְקוּמֹתֶם	הֲקִימוֹתֶם	הוּקַמְתֶּם
נְקוּמֹתֶן	הֲקִימוֹתֶן	הוּקַמְתֶּן
נְקוּמֹנוּ	הֲקִימֹנוּ	הוּקַמְנוּ
יִקּוֹם	יָקִים	יוּקַם
תִּקּוֹם	תָּקִים	תּוּקַם
תִּקּוֹם	תָּקִים	תּוּקַם
תִּקּוֹמִי	תָּקִימִי	תּוּקְמִי
אֶקּוֹם	אָקִים	אוּקַם
יִקּוֹמוּ	יָקִימוּ	יוּקְמוּ
תִּקּוֹמְנָה	תָּקֵמְנָה	תּוּקַמְנָה
תִּקּוֹמוּ	תָּקִימוּ	תּוּקְמוּ
תִּקּוֹמְנָה	תָּקֵמְנָה	תּוּקַמְנָה
נִקּוֹם	נָקִים	נוּקַם
הִקּוֹם	הָקֵם-קִימָה	
הִקּוֹמִי	הָקִימִי	
הִקּוֹמוּ	הָקִימוּ	
הִקּוֹמְנָה	הָקֵמְנָה	
	יָקֵם	
	וַיָּקֶם	
	אָקִימָה	
	וַהֲקִימוֹתָ	
הִקּוֹם	הָקִים	הוּקַם
הִקּוֹם	הָקֵם	
נָקוֹם	מֵקִים	
נְקוֹמָה .f	מְקִימָה .f	מוּקָם

Pillel

Forms of Intens.

Act.	*Pass.*	*Reflex.*
קַיֵּם		הִתְקַיֵּם
קוֹמֵם	קוֹמַם	הִתְקוֹמֵם
קְמַקֵם	קְמַקַם	הִתְקַמְקֵם

like *Pi'ēl* &c. of the Regular Verb.

VERBS DOUBLE

		Qal act.		Qal stat.	√
Perf. Sing.	3 *m.*	(סַב) סָבַב		קַל	כַּל
	3 *f.*	(סַבָּה) סָבְבָה		קַלָּה	&c.
	2 *m.*	סַבּוֹתָ		קַלּוֹתָ	
	2 *f.*	סַבּוֹת		קַלּוֹת	
	1 *c.*	סַבּוֹתִי		קַלּוֹתִי	
Plur.	3 *c.*	(סַבּוּ) סָבְבוּ		קַלּוּ	
	2 *m.*	סַבּוֹתֶם		קַלּוֹתֶם	
	2 *f.*	סַבּוֹתֶן		קַלּוֹתֶן	
	1 *c.*	סַבּוֹנוּ		קַלּוֹנוּ	
Impf. Sing.	3 *m.*	יָסֹב	יִסֹּב	יֵקַל	יִמַּל
	3 *f.*	תָּסֹב	תִּסֹּב	תֵּקַל	תִּמַּל
	2 *m.*	תָּסֹב	תִּסֹּב	תֵּקַל	תִּמַּל
	2 *f.*	תָּסֹבִּי	תִּסְּבִי	תֵּקַלִּי	תִּמְּלִי
	1 *c.*	אָסֹב	אֶסֹּב	אֵקַל	אֶמַּל
Plur.	3 *m.*	יָסֹבּוּ	יִסְּבוּ	יֵקַלּוּ	יִמְּלוּ
	3 *f.*	תְּסֻבֶּינָה	תִּסֹּבְנָה	תְּקַלֶּינָה	תִּמַּלְנָה
	2 *m.*	תָּסֹבּוּ	תִּסְּבוּ	תֵּקַלּוּ	תִּמְּלוּ
	2 *f.*	תְּסֻבֶּינָה	תִּסֹּבְנָה	תְּקַלֶּינָה	תִּמַּלְנָה
	1 *c.*	נָסֹב	נִסֹּב	נֵקַל	נִמַּל
Imp. Sing.	2 *m.*	סֹב			
	2 *f.*	סֹבִּי			
Plur.	2 *m.*	סֹבּוּ			
	2 *f.*	סֻבֶּינָה			
Juss. 3 *sing.*		יָסֹב	יִסֹּב	יֵקַל	&c.
vav cons. impf.		וַיָּסָב	וַיִּסֹּב	וַיֵּקַל	
Cohort. 1 *sing.*		אָסֹבָּה	אֶסְּבָה	&c.	
vav cons. perf.		וְסַבּוֹתָ			
Inf.		סֹב		קַל קֹל	
Inf. absol.		סָבוֹב		קָלוֹל	
Part. act.		סוֹבֵב		קַל קַלָּה	
pass.		סָבִיב			

AYIN. § 42.

PILLEL

Niph.	Hiph.	Hoph.
נָסַב	הֵסֵב	הוּסַב
נָסַבָּה	הֵסַבָּה	הוּסַבָּה
נְסַבּוֹתָ	הֲסִבּוֹתָ	הוּסַבּוֹתָ
נְסַבּוֹת	הֲסִבּוֹת	&c.
נְסַבּוֹתִי	הֲסִבּוֹתִי	
נָסַבּוּ	הֵסַבּוּ	
נְסַבּוֹתֶם	הֲסִבּוֹתֶם	
נְסַבּוֹתֶן	הֲסִבּוֹתֶן	
נְסַבּוֹנוּ	הֲסִבּוֹנוּ	
יִסַּב	יָסֵב יַסֵּב	יוּסַב יֻסַּב
תִּסַּב	תָּסֵב	&c.
תִּסַּב	תָּסֵב	
תִּסַּבִּי	תָּסֵבִּי	
אֶסַּב	אָסֵב	
יִסַּבּוּ	יָסֵבּוּ	
תִּסַּבֶּינָה	תְּסִבֶּינָה	
תִּסַּבּוּ	תָּסֵבּוּ	
תִּסַּבֶּינָה	תְּסִבֶּינָה	
נִסַּב	נָסֵב	
הִסַּב	הָסֵב	
הִסַּבִּי	הָסֵבִּי	
הִסַּבּוּ	הָסֵבּוּ	
הִסַּבֶּינָה	הֲסִבֶּינָה	
	יָסֵב	
	וַיָּסֶב	
הִסַּב	הָסֵב	הוּסֵב
הִסּוֹב	הָסֵב	
מֵסֵב מְסִבָּה נָסָב נְסַבָּה		
		מוּסָב

Forms of Intens.

Act.	*Pass.*	*Reflex.*
קִלֵּל	קֻלַּל	הִתְקַלֵּל
קוֹלֵל	קוֹלַל	הִתְקוֹלֵל
קִלְקֵל	קֻלְקַל	הִתְקַלְקֵל

like *Piʽēl* &c. in the Regular Verb.

LAMED HE (LAM. YOD

	Qal	Niph.	Pi'ēl	Pu'al
Perf. Sing. 3 *m.*	גָּלָה	נִגְלָה	גִּלָּה	גֻּלָּה
3 *f.*	גָּֽלְתָה	נִגְלְתָה	גִּלְּתָה	גֻּלְּתָה
2 *m.*	גָּלִיתָ	נִגְלֵיתָ —ִיתָ	גִּלִּיתָ —ֵּיתָ	גֻּלֵּיתָ
2 *f.*	גָּלִית	נִגְלֵית &c.	&c.	&c.
1 *c.*	גָּלִיתִי	נִגְלֵיתִי		
Plur. 3 *c.*	גָּלוּ	נִגְלוּ		
2 *m.*	גְּלִיתֶם	נִגְלֵיתֶם		
2 *f.*	גְּלִיתֶן	נִגְלֵיתֶן		
1 *c.*	גָּלִינוּ	נִגְלֵינוּ		
Impf. Sing. 3 *m.*	יִגְלֶה	יִגָּלֶה	יְגַלֶּה	יְגֻלֶּה
3 *f.*	תִּגְלֶה	תִּגָּלֶה		
2 *m.*	תִּגְלֶה	תִּגָּלֶה		
2 *f.*	תִּגְלִי	תִּגָּלִי		
1 *c.*	אֶגְלֶה	אֶגָּלֶה		
Plur. 3 *m.*	יִגְלוּ	יִגָּלוּ		
3 *f.*	תִּגְלֶינָה	תִּגָּלֶינָה		
2 *m.*	תִּגְלוּ	תִּגָּלוּ		
2 *f.*	תִּגְלֶינָה	תִּגָּלֶינָה		
1 *c.*	נִגְלֶה	נִגָּלֶה		
Imp. Sing. 2 *m.*	גְּלֵה	הִגָּלֵה הִגָּל	גַּלֵּה גַּל	—
2 *f.*	גְּלִי	הִגָּלִי		
Plur. 2 *m.*	גְּלוּ	הִגָּלוּ		
2 *f.*	גְּלֶינָה	הִגָּלֶינָה		
Juss. 3 *sing. m.*	&c. יִגֶל	יִגָּל	יְגַל	
vav cons. impf.	&c. וַיִּגֶל			
vav cons. perf.	וְגָלִיתָ	וְנִגְלֵיתָ		
Inf. [illegible]	גְּלוֹת	הִגָּלוֹת	גַּלּוֹת	גֻּלּוֹת
Inf. absol.	גָּלֹה	נִגְלֹה	גַּלֵּה	גֻּלֹּה
Part. act.	גֹּלֶה —לָה	נִגְלֶה	מְגַלֶּה	
pass.	גָּלוּי גְּלוּיָה			מְגֻלֶּה
stat.	קָשֶׁה —שָׁה			

KF 1485

44.

		Hoph.
		הָגְלָה
		הָגְלְתָה
		הָגְלֵי
יִתְגַּלֶּה	יַגְלֶה	יָגְלֶה
הִתְגַּלֵּה —גַּל	הַגְלֵה הָגֵל	—
יִתְגַּל	יָגֶל	
הִתְגַּלּוֹת	הַגְלוֹת	הָגְלוֹת
הִתְגַּלֵּה	הַגְלֵה	הָגְלֵה
מִתְגַּלֶּה	מַגְלֶה	
		מָגְלֶה

Suffixes.

Perf. Sing.	1 *c.*	גָּלַנִי —ַנִי
	2 *m.*	גָּלְךָ
	2 *f.*	גָּלָךְ
	3 *m.*	גָּלָהוּ
	3 *f.*	גָּלָהּ
Plur.	1 *c.*	גָּלָנוּ
	2 *m.*	
	2 *f.*	
	3 *m.*	גָּלָם
	3 *f.*	
Impf. Sing.	1 *c.*	יִגְלֵנִי
	2 *m.*	יִגְלְךָ
	2 *f.*	יִגְלֵךְ
	3 *m.*	יִגְלֵהוּ
	3 *f.*	יִגְלֶהָ
Plur.	1 *c.*	יִגְלֵנוּ
	2 *m.*	
	2 *f.*	
	3 *m.*	יִגְלֵם
	3 *f.*	
Imp. Sing.	1 *c.*	גְּלֵנִי
	3 *m.*	גְּלֵהוּ
	3 *f.*	גְּלֶהָ
Plur.	1 *c.*	גְּלֵנוּ
	3 *m.*	גְּלֵם

TABLE OF MORE COMMON NOMINAL FORMS.

I. FORMS FROM QAL, CHIEFLY PARTICIPIAL.

1) *ā—ā* (a—a), קָטָל 1; adj. of quality, though also noun, יָשָׁר *upright,* דָּבָר *word.*
2) *ā—ē* (a—i), קָטֵל 1; part. of Stat. verb, adj. of quality, זָקֵן *old.*
3) *ā—ō* (a—u), קָטֹל, קָטוֹל 1; part. of Stat. verb, adj. of quality, קָטֹן *little,* גָּדוֹל *great,* יָגֹר *fearing.*
4) *ē—ā* (i—a), קֵטָל 1; less common nominal form, לֵבָב *heart.*

With pure-long vowel in Second Syll.—

5) *ā—û* (a—û), קָטוּל 1; pass. part.;
6) *ā—î* (a—î), קָטִיל 1; also pass. part.; both also adj.
7) *ā—ô* (a—â), קָטוֹל 1; nominal form, שָׁלוֹם *peace.*
8) *ᵉ—ô*, *ᵉ—â* (i—â), קְטוֹל, קְטָל, חֲמוֹר *ass,* כְּתָב *book;* and so קְטִיל, קְטוּל, כְּסִיל *fool,* גְּבוּל *boundary.* In all these forms the strong pure-long vowel has reduced the preceding vowel to an indistinct sound.

With pure-long vowel in First Syll.—

9) *ô—ē* (â—i), קוֹטֵל 3; act. part.
10) *ô—ā* (â—a), קוֹטָל 1; noun, עוֹלָם *age.*

II. FORMS FROM QAL, CHIEFLY INFINITIVE.

With short vowel after the first rad., less commonly after the second.—

11) *a* (*qaṭl*) קֶטֶל, (קְטַל) 2, *fem.* קַטְלָה, (קְטָלָה).
12) *i* (*qiṭl*) קֵטֶל, (קְטֵל) 2, „ קִטְלָה, (קְטֵלָה).
13) *o* (*u*) (*qoṭl*) קֹטֶל, (קְטֹל) 2, „ קָטְלָה, (קְטֹלָה).

III. FORMS ALLIED TO THE INTENSIVE.

14) *a—â*, *a—ô* (a—â), קַטָּל, קַטּוֹל, adj. expressing *habit, occupation* &c. חַטָּא *sinner*, טַבָּח *cook*.

15) *a—î*, *a—û*, קַטִּיל, קַטּוּל, adj. of quality, in which the idea of intensity is not always prominent. צַדִּיק *just*, חַנּוּן *merciful*.

16) *i—ô* (i—â), קִטּוֹל, שִׁכּוֹר *drunken*.

17) *i—ē*, קִטֵּל 3; adj. expressing excess and defect, עִוֵּר *blind*.

IV. FORMS WITH EXTERNAL AUGMENTATION (EXTENSIVE).

With preformative letters, *m*, *t*, ’—

18) *i—ā* (a—a?), מִקְטָל 1, } Nouns expressing the *place* and
19) *a—ē* (a—i), מַקְטֵל 3, } *instrument* of the action, and also notions less precise, מִסְתָּר *hiding-place*, מַפְתֵּחַ *key*, מִשְׁפָּט *judgment*. The two forms given are perhaps most common, but words formed with *m* assume great variety of form, as *i—ô* (i—â), *i—ē; a—ô* (a—â).

20) *a—û*, תַּקְטוּל, abstracts, and chiefly in weak verbs and of various forms.

21) *a—ā*, אַקְטָל 1; adj. אַכְזָב *lying*.

With afformative letters, *m*, *n*, *î*.

22) *ān*, *ām*, קַטְלָן &c. 1; nominal forms. אַלְמָן *widower*, שֻׁלְחָן *table*, אוּלָם *porch*.

23) *ôn* (ân), *ôm* (âm), קִטְלוֹן &c., אַלְמֹן *widowhood*, פִּתְרוֹן *interpretation*. The *n* falling away the termin. becomes *ô*.

24) *î*. The termin. *î* forms Gentilic and Patronymic words. עִבְרִי *a Hebrew*, צִידֹנִי *Sidonian*, and more rarely adj. from ordinary nouns, רַגְלִי *foot* (on foot), תַּחְתִּי *lower*.

The termination *û* appears only in *fem*. *ûth* See following Table.

TABLE OF INFLECTION OF NOUNS.

I. Words ending in a consonant:—

	Mas.		*Fem.*	
	abs.	*cons.*	*abs.*	*cons.*
sing.	סוּס	סוּס	סוּסָה	סוּסַת
plur.	סוּסִים	סוּסֵי	סוּסוֹת	סוּסוֹת
dual	סוּסַיִם	סוּסֵי	סוּסָתַיִם	סוּסְתֵי

II. Words ending in a vowel sound:—

sing.	נָכְרִי	נָכְרִי	נָכְרִית —רִיָּה	נָכְרִית —רִיַּת
plur.	נָכְרִים —רִיִּים	נָכְרִיֵּי	נָכְרִיּוֹת	נָכְרִיּוֹת
sing.			מַלְכוּת	*id.*
plur.			מַלְכֻיּוֹת	*id.*

Rem. 1. Besides words ending in a vowel sound, certain others may form the *fem.* by addition of the simple *Tav.* See First Decl.

2. The *plur. mas.* has sometimes ִין— as in Aramean.

DECLENSION.

Many forms of Nouns contain unchangeable vowels, that is, vowels pure-long, or diphthongal, or unchangeable from position. These as they suffer no change in inflection do not seem to require classification. Or they might be called a First Declension, in which case the Declensions would amount in all to *four*. Indeclinable Nouns, i. e. Nouns that undergo no change in vowel, are such forms as those in Table p. 186, 187 numbered 8, 14, 15, 16, 20, 23, and a great number of other forms not given in that Table. If those Nouns with unchangeable vowels be assigned a place in the Classification and called a Declension, it is obvious that a form should be assumed as Paradigm which is essentially unalterable, and not such a word as סוּס which is a Segholate and unaltered only accidentally.

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the Consonantal letters, § 2, may very generally be distinguished from pure long and diphthongal vowels which were very often so expressed. In general only *qameç* and *çere* are tone-long in nouns, *ḥolem* being for the most part unchangeably long. In Verbs *ḥolem* is changeable like *qam.* and *çere.*

The forms with Changeable vowels seem capable of being generalized under *three* classes, which may be called Declensions:—

First Declension. Words with *ā* (ָ) in the *Tone*, or in the *Pretone*, or in *both.*

Second Declension. Ṣegholates; i. e. words originally *monosyllabic,* with a short vowel, which stood generally after the *first* radical, though sometimes after the *second.*

Third Declension. The Act. participles Qal; and words ending like them in *ē* (ֵ) and having the vowel of the *Pretone* unchangeable either by nature or position.

TABLE OF FIRST

Words having ā in the *Tone*, or in

		1.			2.		3.	4.
	sing.	יָשָׁר	קָטָן	כָּנָף	זָקֵן	כָּבֵד	גָּדוֹל	קָטוֹל
	cons.	יְשַׁר			זְקַן[2]	כְּבַד[3]	גְּדוֹל	קְטוֹל
	pl.	יְשָׁרִים	קְטַנִּים[5]		זְקֵנִים		גְּדֹלִים	&c.
	cons.	יִשְׁרֵי			זִקְנֵי		גְּדֹלֵי	
	du.	יְשָׁרַיִם		כְּנָפַיִם			&c.	
	cons.	יִשְׁרֵי		כַּנְפֵי[1]			מָתוֹק[6]	
	fem.	יְשָׁרָה	קְטַנָּה[5]		זְקֵנָה	בְּרֵכָה[4]	מְתוּקָה &c.	
	cons.	יִשְׁרַת			זִקְנַת	בִּרְכַּת		
	pl.	יְשָׁרוֹת			זְקֵנוֹת	בְּרֵכוֹת		
	cons.	יִשְׁרוֹת			זִקְנוֹת	בִּרְכוֹת		
	du.	יְשָׁרָתַיִם						
	cons.	יִשְׁרָתֵי						
1st Gutt.	*sing.*	חָכָם	אֲדָמָה				עָמֹק	
	cons.	חֲכַם	אַדְמַת				עֲמֹק	
	pl.	חֲכָמִים	אֲדָמוֹת				עֲמֻקִּים[6]	
	cons.	חַכְמֵי	אַדְמוֹת				עַמְקֵי	
2nd Gutt.	*sing.*	נָהָר	צְעָקָה					גְּאֻלָּה[2]
	cons.	נְהַר	צַעֲקַת					&c.
	pl.	נְהָרִים						
	cons.	נַהֲרֵי						
3rd Gutt.	*sing.*	רָשָׁע			שָׂמֵחַ		גָּבֹהַּ	קָרוּא
	cons.	רְשַׁע			שְׂמַח		גְּבַהּ	
	pl.	רְשָׁעִים			שְׂמֵחִים		גְּבֹהִים	
	cons.	רִשְׁעֵי			שִׂמְחֵי	שְׂמֵחֵי[4]		
ע״ו	*sing.*	קָם			מֵת		טוֹב	סוּר
		unchangeable vowels.						
ע״ע	*sing.*	קַל	תָּם		מֵחַ			
	aff.	קַלִּים	תַּמִּים					
ל״ה	*sing.*	יָפֶה	יָפָה	עָנָו	שָׁלֵו	שְׁלֵוָה		גָּלוּי
	cons.	יְפֵה	יְפַת					גְּלוּי
	pl.	יָפִים	יָפוֹת	עֲנָוִים				גְּלוּיִם
	cons.	יְפֵי	יְפוֹת	עַנְוֵי	שַׁלְוֵי[1]			גְּלוּיֵי

DECLENSION.

the *Pretone*, or in *both*. § 18.

5.	6.	7.	8.		9.	10.
פָּקִיד	לֵבָב	עוֹלָם	מִשְׁמָר	נִכְבָּד	זִכָּרוֹן	קָטֵל (a
פְּקִיד	לְבַב	עוֹלַם	מִשְׁמַר		זִכְרוֹן	קְטַל
&c.	לְבָבִים	עוֹלָמִים	מִשְׁמָרִים	נִכְבַּדִּים[5]	זִכְרֹנִים	קְטָלִים
	לִבְבֵי	עוֹלְמֵי	מִשְׁמְרֵי	נִכְבַּדֵּי[5]	זִכְרֹנֵי	קִטְלֵי
		&c.				(קְטָלֵי)
		הֵיכָל				
	לְבָבוֹת	הֵיכַל	מִשְׁמָרָה[7]	נִקְטָלָה[7]		קְטָלָה[7]
			מִשְׁמֶרֶת	נִקְטֶלֶת		קְטֶלֶת
	לִבְבוֹת	הֵיכָלִים	מִשְׁמֶרֶת	נִקְטַלַת		
		הֵיכְלֵי	מִשְׁמָרוֹת	נִקְטֶלֶת		
		&c.	מִשְׁמְרוֹת			
			מַאֲכָל	מַאֲכֶלֶת[7]		
			מַאֲכַל	מַאֲכֶלֶת		
			מַאֲכָלִים	מַאֲכָלוֹת		
			מַאַכְלֵי	מַאַכְלוֹת		
						חָרָשׁ
						חָרַשׁ
						חָרָשִׁים
						חָרָשֵׁי
בָּרִיא	צֵלָע[8]		מִשְׁבָּע	מִשְׁמַעַת[7]		
	צְלַע					
				מִשְׁמָעוֹת		
שִׂים			מָקוֹם	מְנוּחָה[8]		
			מְקוֹם			
			מֵסַב	מָעוֹז cons. *mā*		
			מְסִבּוֹ	מָעֻזּ		
נָקִי			מִקְנֶה	מִקְנָה		
נְקִי			מִקְנֵה			
נְקִיִּים			מִקְנִים			
נְקִיֵּי			מִקְנֵי			

ADDITIONAL NOTES ON FIRST DECLENSION,
p. 188, 189.

The Declension consists of words having tone-long *a* (ָ), in the *Tone*, or in the *Pretone*, or in *both*.

A very few forms without *ā* are inflected in the same way, viz. some forms with *ē* (ֵ) in the pretone and an unchangeable sound in the tone. The chief are the *part. Hiph.* of Verbs ע"ו and ע"ע, מֵקִים (for *mā-qîm*); the numeral שֵׁנִי *second;* אֵבוּס *crib* (sometimes). See Rules for Declens. § 18.

1. The *new* vowel arising when two indistinct sounds come together, is usually *i* (ִ) but sometimes the word resumes its original sound, § 6. 2 d.

2. In words of form 2., the final vowel of *cons.* is *a* (ַ), which alone of the short vowels can stand in the final shut accented syll. § 6. Rem. 2 *bc.* See § 18. Rem., and comp. אֲבַל־ Ps. 35. 14; sometimes *ē* (ֵ) is retained unaltered, Gen. 25. 26; Ps. 69. 3.

3. Several words, particularly in form 2., have in *cons.* the short vowel after the *first* radical, i. e. assume the Ṣegholate form, Second Declens.; and some have both forms. Exx. גָּדֵר *wall,* כָּתֵף *shoulder,* יָרֵךְ *thigh,* כָּבֵד *heavy* (both), עָרֵל *uncircumcised* (both), אָרֵךְ *long* (abs. not occurring); so in form 6., צֵלָע *side,* שֵׂעָר *hair* (both); and even in form 1., עָשָׁן *smoke* (both), שָׂכָר *hire* (both)? Compare also Ezek. 18. 18; Deut. 31. 16.

4. Many words of form 2., retain the vowel *ē* (ֵ) under inflection, as in the *cons. plur.*, as חָפֵץ *desiring,* שָׁכֵחַ *forgetting,* יָשֵׁן *sleeping,* אָבֵל *mourning;* particularly feminines, as בְּרֵכָה *a pool,* אֲבֵדָה *loss,* גְּנֵבָה *theft,* עֲרֵמָה *heap,* שְׂרֵפָה *burning,* and probably a number of others which do not happen to occur in *cons.* state or with Suffixes. With regard to many of these words it may be impossible to say whether they are of the First or Second Declens.; for ex. בְּרֵכָה *a pool* is not improbably a ṣegholate of 2nd class, Arab. *birkat.*—Some words have both forms, as שָׂמֵחַ *rejoicing.*

5. Instead of retaining the tone-long vowel under inflection, words not unfrequently adopt the sharp short vowel, § 6., 3, and double the following consonant, since a short vowel and Dagesh

is equivalent to a tone-long vowel. This form of inflection is most common with vowels of *first* and *third* classes; exx. *a*) words in *a*, קָטָן *little*, *pl.* קְטַנִּים, so גָּמָל *camel*, עָצָב *idol*, אוֹפָן *wheel*, שׁוֹשָׁן *lily*, מֶרְחָק *distance*, מַחְשָׁךְ *darkness*, מִשְׂגָּב *height* &c.; *b*) words in *o*, עֵירֹם *naked*, *pl.* עֵירֻמִּים, so אָדֹם *red*, אָרֹךְ *long*, עָמֹק *deep*, עָגֹל *round*, עָנֹג *delicate* &c.; and even words with *û*, as חָרוּל *nettle*. This method of inflection is very common *c*) in words that double the last consonant, as רַעֲנָן *green*, *pl.* רַעֲנַנִּים, so שַׁאֲנָן *quiet*, אֲדַמְדָּם *reddish*, יְרַקְרַק *greenish*, אֶתְנַן *gift* &c.; and also in words extended not by reduplicating their own letter but by the addition or insertion of an alien letter, as עַקְרָב *scorpion*, *pl.* עַקְרַבִּים, so חַרְטֹם *magician*, קַרְדֹּם *axe*, חַשְׁמַן *noble* &c. Naturally *d*) the sharp termination *el* inflects in this way, בַּרְזֶל *iron*, כַּרְמֶל *orchard*, בַּרְזִלַּי &c.; and words in *a* may thin this letter to *i*, as גַּלְגַּל *a wheel*, מוֹרָג *a threshing wain*, *pl.* גַּלְגִּלִּים &c. Some of the above words shew that even in the *Absolute* the short vowel has maintained itself against the law of tone-lengthening, § 6.

6. The termination *ô* often becomes *û* in inflection. Comp. *niph.* of ע״ו § 40 and *Nouns* § 41.

7. Specimens of the segholate *feminines* arising from the addition of simple *Tav* § 29. 2 are given here rather than in Second Decl. for obvious reasons. With regard to such a word as מַאֲכֶלֶת doubt may arise whether it be not a *fem.* of 3rd Decl. מַאֲכָל, though its *plur.* be as given. See 3rd Decl. Add. note 2.

8. The few Monosyllabic words belonging to this Declension are probably from stems *Lam. He*, such as יָד *hand*, דָּם *blood*, דָּג *fish*, שַׁד *breast*, עַד *eternity*, עֵץ *tree*. See Table of Irreg. Nouns.

TABLE OF SECOND DECLENSION.

Monosyllabic words with short vowels. § 29.

		A Class.			I Class.		U Class.		
	sing.	מֶ֫לֶךְ	בֶּ֫רֶךְ	גֶּ֫בֶר[1]	סֵ֫פֶר	שְׁכֶם[1]	בֹּ֫קֶר	סֹ֫בֶךְ[1]?	מְלֹא[1]
	cons.	"							
	pl.	מְלָכִים		גְּבָרִים	סְפָרִים		בְּקָרִים		
	cons.	מַלְכֵי		גַּבְרֵי	סִפְרֵי		בָּקְרֵי		
	du.	מַלְכַּיִם	בִּרְכַּיִם[3]	נֶגְדִּי[3]	סִפְרַיִם	*suff.* שִׁכְמִי	בָּקְרַיִם	סֻבְּכוֹ	מְלֹאוֹ[1]
	cons.	מַלְכֵי	בִּרְכֵּי		סִפְרֵי		בָּקְרֵי	קָמְצוֹ[3]	
	fem.	מַלְכָּה			סִפְרָה		בָּקְרָה		
	cons.	מַלְכַּת			סִפְרַת		בָּקְרַת		
	pl.	מְלָכוֹת			סְפָרוֹת		בְּקָרוֹת		
	cons.	מַלְכוֹת			סִפְרוֹת		בָּקְרוֹת		
1st Gutt.	*sing.*	עֶ֫בֶד	אֲגַם[1]		עֵ֫מֶק	עֵ֫גֶל	חֹ֫דֶשׁ		
	pl.	עֲבָדִים	אֲגַמִּים[2]		עֲמָקִים		חֳדָשִׁים		
	cons.	עַבְדֵי			עִמְקֵי	עֶגְלֵי	חָדְשֵׁי		
2nd Gutt.	*sing.*	נַ֫עַר	פַּ֫חַד	מְעַט[1]	בְּאֵר[1]	שְׁאֵלָה[1]	פֹּ֫עַל	רֹ֫חַב	לְאֹם[1]
	suff.	נַעַרְךָ	פַּחְדְּךָ			שְׁאֵלָתִי[1]	פָּעָלְךָ	רָחְבְּךָ	
	pl.	נְעָרִים		מְעַטִּים[2]	בְּאֵרוֹת[1]		פְּעָלִים		לְאֻמִּים[2]
	cons.	נַעֲרֵי			בַּאֲרוֹת	בְּאֵ״	פָּעֳלֵי		

3rd Gutt.	sing.	זֶרַע		פֶּלֶא	שֵׁמַע		תֵּשַׁע			רֹמַח	דֹּבֶא
	cons.	„	זְרַע'				תְּשַׁע'				
	suff.	זַרְעֲךָ		פִּלְאֲךָ	שִׁמְעֲךָ						
	pl.	זְרָעִים					תִּשְׁעִים'				
ע״ו	sing.	מָוֶת	אוֹר	שׁוֹר						סוּס	שׁוּק
	cons.	מוֹת	„	„							
	suff.	מוֹתִי									
	pl.	מוֹתִים	אוֹרִים	שְׁוָרִים						סוּסִים	שְׁוָקִים
	cons.	מוֹתֵי		שׁוֹרֵי						סוּסֵי	שׁוּקֵי
ע״י	sing.	זַיִת	חַיִל	אֵיד	גַּיִל						
	cons.	זֵית	חֵיל								
	pl.	זֵיתִים	חֲיָלִים		גִּילָה *f.*						
	cons.	זֵיתֵי	חֵילֵי								
ע״ע	sing.	עַם	יָם		צֵל		סַף?			חֹק	
	aff.	עַמִּי	יַמִּים		צִלִּי		סִפִּי			חֻקִּי	חֻקָּה *f.*
ל״ה	sing.	(שָׁלֵו)	שְׁלָו	אֲרִי	שֶׂכוּ	צְבִי		לְחִי		תֹּהוּ	חֳלִי
	aff.	שַׁלְוִי	שַׁלְוָה *f.*	אַרְיֵה		צִבְיָה	צְבִיָּה	לֶחְיָהּ	לֶחְיוֹ		חָלְיוֹ
	pl.		שַׁלְוִים	אֲרָיוֹת		צְבָאִים	צְבָאוֹת	לְחָיַיִם	*du.*		חֳלָיִים
	cons.	שַׁלְוַת					צִבְאוֹת	לְחֵי	לְחָיֵי		

ADDITIONAL NOTES ON SECOND DECLENSION, p. 192, 193.

The Declension consists of Monosyllabic Words having a short vowel after the first radical. Through the weight of the accent the short vowels ַ (ִ) and ָ (ֻ) become ֶ and ֵ and a furtive Ṣeghol slides in before the last radical. The words thus become dissyllabic and penacute. Thus—

Rule 1. The dissyllabic form appears when third radical is final.

2. Inflectional additions permit the primary form *qaṭl*, *qiṭl*, *qoṭl* to appear;

3. Which it does everywhere except in *Plur*. The Plur. takes pretonic ָ like words of First Declens.

1. Some of this class of words have the short vowel after the *second* radical, but the method of inflection is the same as in the ordinary form. All Infinitives have the vowel after the second radical. In many words, however, which seem to have been originally of this form, the vowel has become fixed in its place after the *second* radical and is treated as unchangeable. See First Decl. Add. Note 4.

2. Again when the vowel is after the *second* letter it may retain its place, not by becoming unchangeably long, but by duplication of the final consonant, as in First Declens. See there Add. Note 5.

3. Many words having first vowel *Ṣeghol* in the uninflected form have *i* (ִ) under inflection, and in the oblique forms are thus not to be distinguished from words of the *second* class. It is the practice of the best Grammarians, certainly, to consider such words to be of the *first* (or *A*) class, with their *a* (ַ) thinned to *i* (ִ), a refinement which thus must have taken place in a very large number of words. It seems not impossible, however, that the *Ṣeghol* in many of these words, may be a real *second* class vowel, and consequently the words

Ṣegholates of the second form. For *first*, some of these words have an alternative form with *çere;* and *second*, very many of them are derivatives from *Intransitive* verbs, which usually give Ṣegholates of second (or third) class. Comp. § 29.

For *i* (ִ) there occasionally appears *e* (ֵ); and for *o* (ֹ) also *u* (ֻ).

The word שְׁכֶם may be of *first* class, *a* being thinned to *e*.

4. A few Ṣegholates, chiefly of those having their third radical a guttural, prefer in the *cons.* forms with the short vowel after *second* radical, as in First Declens. (see the converse there Add. Note 3). For ex. נְטַע, סְחַר, חֲדַר from נֶטַע, סַחַר, חֶדֶר, and the numerals *seven* and *nine*, § 48. Some have both forms, e. g. along with the ordinary forms זְרַע and שְׁבַר.

5. A very few *plur.* abs. are formed without the pretonic *ā* (ָ), e. g. the numerals *twenty*, *seventy*, *ninety*, and some other words of which the sing. does not occur, e. g. בָּטְנִים *pistaccio nuts*, comp. Josh. 13. 26, הָבְנִים *ebony*, שִׁקְמִים *sycamores*.

6. The derivatives from verbs ל״ה (i. e. ל״ו and ל״י) exhibit many anomalies, examples of which are seen in the exx. given, but only Reading or the Concordance can teach the full details.

ADDITIONAL NOTES ON THIRD DECLENSION.

The participles active and other words ending in *ē* (çere), with a vowel unchangeable, either from quality or position, in the pretone, may be considered a class by themselves, and called a *Third Declension.*

Rule 1. The final *ē* (ֵ), when by inflection it falls into an open unaccented syllable, is lost, becoming shva; and of course in a shut or half open syllable it becomes short, *e* or *i* (ֶ or ִ).

2. In the const. *ē* (ֵ) remains or becomes *a* (ַ).

sing.	קֹטֵל	מְקַטֵּל	מַקֵּל	מִסְפֵּר	מַרְבֵּץ	
cons.	קֹטֵל	מְקַטֵּל	מַקֵּל	מִסְפַּר[1]	מִרְבַּץ[3]	
voc. suff.	קֹטְלִי	מְקַטְּלִי	מַקְלִי	&c.	&c.	
cons. suff.	קֹטֶלְךָ	מְקַטֶּלְךָ	מַקֶּלְכֶם		מַסְגֵּר	
f.	קֹטְלָה / קֹטֶלֶת	כֹּנֵרָה[3]	תּוֹעֵבָה[3]	מַצֵּבָה / מַצֶּבֶת	מִסְגֶּרֶת[3]	[גֻּלְגֹּלֶת[4]
cons.	קֹטֶלֶת		תּוֹעֲבַת	מַצֶּבֶת	"	"
suff.	קֹטַלְתִּי			מַצֶּבֶת	מִסְגַּרְתִּי	גֻּלְגָּלְתִּי
pl.	קֹטְלוֹת		תּוֹעֵבוֹת	מַצֵּבוֹת	מִסְגְּרוֹת	[גֻּלְגְּלוֹת

1. In participial words *ē* (ֵ) generally remains in cons., rarely becoming *a* (ַ), Deut. 32. 28, except before Gutturals, though it may remain even before them 2 Kings 7. 10. In other words ַ is the prevailing vowel, though ֵ may be found, מַפְתֵּחַ Is. 22..22, מַקֵּל Gen. 30. 37.

2. In the hurried construct and with strong fem. additions, the ַ of the pretone is frequently thinned to ִ, and the words are not to be distinguished from corresponding parts of the form *miqṭāl*, of first declension. Occasionally the consciousness of derivation from *maqṭēl* becomes entirely lost, and the inflection proceeds upon the type *miqṭāl*, e. g. מַזְלֵג *fork*, plur. מִזְלָגוֹת. Sometimes both forms appear, מַעְבָּרוֹת and מַעְבָּרוֹת from a sing. only found in cons. מַעֲבַר, the abs. of which may have ended in *ā* or *ē*. The task of the Lexicographer here is nowise easy.

3. The law of inflection of this class of words extends itself to the fem., which however commonly adopts the segholate ending, § 29. But in the fem. the long ֵ shews a considerable proclivity to remain, as in *first* declens. (see there Add. note 4); e. g. in participial forms which have become substantives, and in words having abstract meaning, as יֹלֵדָה *she who bears*, בֹּגֵדָה *traitoress*, מְכַשֵּׁפָה *enchantress*, שֹׁמֵמָה *the desolate*, תּוֹעֵבָה *abomination*, מַהְפֵּכָה *overthrow*, תַּרְדֵּמָה *deep sleep* &c. The *ē* remains even in masculines in pause. Also in the two words שִׁלֵּשׁ, רִבֵּעַ *of the third, of the fourth, generation.*

These remarks, without enumeration of all particulars, may suffice to indicate the lines in which exceptions shew themselves.

4. The vowel *o* (ֹ) in nouns, except in third class of segholates, is usually unchangeable. Even when, from formation of *fem.* by adding the simple *Tav*, *ŏ* arises out of *ô* or *û*, it usually gives place to these vowels again in the *plur.*, § 29. 2. In a few nouns however with this fem. ending, and in some others, the vowel *ŏ* is treated like *ē* of this *third* declension, in the same way as it is in verbs; e. g. גֻּלְגֹּלֶת plur. גֻּלְגְּלוֹת, מַחֲלֹקֶת plur. מַחְלְקוֹת, כְּתֹנֶת plur. כָּתְּנוֹת, אַרְמוֹן plur. אַרְמְנוֹת, שִׁבֹּלֶת plur. שִׁבֳּלִים, צִפּוֹר plur. צִפֳּרִים; probably the last is from a sing. *ṣippôreth*, and even *'armᵉnôth* may imply a sing. *'armôneth*.

TABLE OF SOME COMMON IRREG. NOUNS.

אָב *father, cons.* אֲבִי, *my f.* אָבִי, *thy f.* אָבִ֫יךָ, *his f.* אָבִ֫יהוּ or אָבִיו, *her f.* אָבִ֫יהָ, *your f.* אֲבִיכֶם, *their f.* אֲבִיהֶם &c., *plur.* אָבוֹת.

אָח *brother, cons. s.* אֲחִי, *cons. pl.* אֲחֵי; with *four* heavy suff. to sing. like *father*. *My b.* אָחִי &c., *pl.* אַחִים, אַחַי &c. but אֶחָיו.

אָחוֹת *sister, cons.* אֲחוֹת, *suff.* אֲחוֹתִי &c.; *pl.* with *suff.* אַחְיֹתָיו, אַחְיֹתֵיהֶם, but also אֲחוֹתַיִךְ, אֲחוֹתֵיכֶם.

אִישׁ *man*, a form thinned from אֱנֹשׁ; *pl.* אֲנָשִׁים, *cons.* אַנְשֵׁי; also rarely אִישִׁים.

אִשָּׁה *woman, wife* (i. e. אִישָׁה or אִשְׁתְּ), hence *cons.* אֵשֶׁת, *my w.* אִשְׁתִּי; *pl.* נָשִׁים 1, *cons.* נְשֵׁי. Ez. 23. 44 אִשֹּׁת.

אָמָה 1 *maid, pl.* אֲמָהוֹת 1, *suff.* אַמְהֹתַי.

בַּיִת 2 *house, cons.* בֵּית, *pl.* בָּתִּים, probably *bâttîm, cons.* בָּתֵּי.

בֵּן 3 *son, cons.* בֶּן, בִּן (also בְּנִי, בְּנוֹ with cons. termination); *suff.* בְּנִי, בִּנְךָ &c.; *pl.* בָּנִים 1, *cons.* בְּנֵי, *suff.* בָּנַי &c.

בַּת 2 *daughter, my d.* בִּתִּי (for בִּנְתִּי &c.); *pl.* בָּנוֹת 1.

חָם *father-in-law*, like אָח.

יוֹם 2 *day* (i. e. יַוְם), *pl.* יָמִים (for יְוָ״); *cons.* יְמֵי.

כְּלִי *vessel, suff.* כֶּלְיְךָ; *pl.* כֵּלִים, *cons.* כְּלֵי, *suff.* כֵּלַי.

מַיִם *pl. water, cons.* מֵי, מֵימֵי, *suff.* מֵימַי, מֵימֶיךָ &c.

עִיר 2 *city, pl.* עָרִים, *cons.* עָרֵי.

פֶּה *mouth, cons.* פִּי, *my m.* פִּי, פִּ֫יךָ, פִּיו and פִּ֫יהוּ, פִּ֫יהָ, פִּיהֶם &c. like אָב; *pl.* פִּים, פִּיוֹת.

רֹאשׁ 2 *head, pl.* רָאשִׁים, *cons.* רָאשֵׁי.

שֵׁם *name, suff.* שְׁמִי, שִׁמְךָ &c. *Pl.* שֵׁמוֹת, *cons.* שְׁמוֹת.

MORRISON AND GIBB, PRINTERS, EDINBURGH.

THE
FOREIGN THEOLOGICAL LIBRARY.

PUBLISHERS' NOTICE ON COMPLETION OF THE SERIES.

MESSRS. CLARK beg to invite the attention of Clergymen and educated Laymen to this Series.

Forty-five years have now elapsed since the commencement of the Foreign Theological Library, and during that time Four Volumes annually (or 180 in all) have appeared with the utmost regularity.

It is now, however, difficult to preserve this regularity; and, whilst the Publishers will continue to issue translations of the best German and French works, they will do so as occasion offers, and thus the publications will be even more select.

In completing the Foreign Theological Library as a series, they desire anew to express their grateful thanks to the Subscribers for their support.

They trust and believe that the whole series has exercised, through the care with which the books have been selected, a healthful influence upon the progress of theological science in this country and the United States.

The BISHOP OF GLOUCESTER AND BRISTOL, with regard to Sacred Study, says:—'It may be of some little service to the reader if I mention the long and valuable series of Commentaries on, I believe, every book of the Old Testament, that will be found translated from the German in the comprehensive Foreign Theological Library of Messrs. Clark of Edinburgh. The same Library may be mentioned in reference to the New Testament; and it may be further mentioned that, by the enterprise of the same Publishers, the whole of the valuable Commentaries of the late Dr. Meyer are now accessible to the English student.'

Prof. W. R. HARPER, of Chicago University, and Editor of 'The Biblical World,' writes:—'The FOREIGN THEOLOGICAL LIBRARY, published by Messrs. T. & T. Clark of Edinburgh, has exercised a great influence upon the biblical studies in this country and in England. It has introduced to students of the Scriptures some of the best work of German theologians and critics. The Publishers announce that, with the concluding volume of Schürer's "History of the Jewish People in the Time of Christ," they will bring the series to an end. The forty-five years of publication, at the rate of four volumes yearly, is an achievement to look back upon with pride, and the belief of the Messrs. Clark, that "through the care with which books have been selected, the series has exercised a healthful influence upon the progress of theological science," is amply justified. It is gratifying to learn that they do not propose entirely to give up this special work of publishing such translations, but will discontinue the serial publication, issuing books irregularly, as occasion offers.'

In order to bring the Foreign Theological Library more within the reach of all, it has been decided to allow selections of

EIGHT VOLUMES

at the Subscription Price of

TWO GUINEAS (net)

(or more at the same ratio). *N.B.*—No *duplicates* can be included in such selections. A complete list of volumes in the Foreign Theological Library will be found on the following page.

THE FOREIGN THEOLOGICAL LIBRARY.

The following are the Works from which a Selection of EIGHT VOLUMES for £2, 2s. (or more at the same ratio) may be made. (Non-subscription Price within brackets):—

Baumgarten—The History of the Church in the Apostolic Age. Three Vols (27s.)
Bleek—Introduction to the New Testament. Two Vols. (21s.)
Cassel—Commentary on Esther. One Vol. (10s. 6d.)
Christlieb—Modern Doubt and Christian Belief. One Vol. (10s. 6d.)
Delitzsch—New Commentary on Genesis. Two Vols. (21s.)
—— **Commentary on the Psalms.** Three Vols. (31s. 6d.)
—— **Commentary on the Proverbs of Solomon.** Two Vols. (21s.)
—— **Commentary on Song of Solomon and Ecclesiastes.** One Vol. (10s. 6d.)
—— **Commentary on the Prophecies of Isaiah.** *Last Edition.* Two Vols. (21s.)
—— **Commentary on Epistle to the Hebrews.** Two Vols (21s.)
—— **A System of Biblical Psychology.** One Vol. (12s.)
Döllinger—Hippolytus and Callistus; or, The Church of Rome: A.D. 200-250. One Vol. (7s. 6d.)
Dorner—A System of Christian Doctrine. Four Vols. (42s.)
—— **History of the Development of the Doctrine of the Person of Christ.** Five Vols. (52s. 6d.)
Ebrard—Commentary on the Epistles of St. John. One Vol. (10s. 6d.)
—— **The Gospel History.** One Vol. (10s. 6d.) **Apologetics.** Three Vols. (31s. 6d.)
Ewald—Revelation: Its Nature and Record. One Vol. (10s. 6d.)
—— **Old and New Testament Theology.** One Vol. (10s. 6d.)
Frank—System of Christian Certainty. One Vol. (10s. 6d.)
Gebhardt—Doctrine of the Apocalypse. One Vol. (10s. 6d.)
Gerlach—Commentary on the Pentateuch. One Vol. (10s. 6d.)
Gieseler—Compendium of Ecclesiastical History: A.D. 451-1409. Three Vols. (31s. 6d.)
Godet—Commentary on St. Luke's Gospel. Two Vols. (21s.)
—— **Commentary on St. John's Gospel.** Three Vols. (31s. 6d.)
—— **Commentary on the Epistle to the Romans.** Two Vols. (21s.)
—— **Commentary on 1st Corinthians.** Two Vols. (21s.)
Goebel—On the Parables. One Vol. (10s. 6d.)
Hagenbach—History of the Reformation. Two Vols. (21s.)
—— **History of Christian Doctrines.** Three Vols. (31s. 6d.)
Harless—A System of Christian Ethics. One Vol. (10s. 6d.)
Haupt—Commentary on the First Epistle of St. John. One Vol. (10s. 6d.)
Hävernick—General Introduction to the Old Testament. One Vol. (10s. 6d.)
Hengstenberg—Christology of the Old Testament. Four Vols. (42s.)
—— **Commentary on the Psalms.** Three Vols. (33s.)
—— **On the Book of Ecclesiastes, etc. etc.** One Vol. (9s.)
—— **Commentary on the Gospel of St. John.** Two Vols. (21s.)
—— **Commentary on Ezekiel.** One Vol. (10s. 6d.)
—— **Dissertations on the Genuineness of Daniel, etc.** One Vol. (12s.)
—— **The Kingdom of God under the Old Covenant.** Two Vols. (21s.)
Keil—Introduction to the Old Testament. Two Vols. (21s.)
—— **Commentary on the Pentateuch.** Three Vols. (31s. 6d.)
—— **Commentary on Joshua, Judges, and Ruth.** One Vol. (10s. 6d.)
—— **Commentary on the Books of Samuel.** One Vol. (10s. 6d.)
—— **Commentary on the Books of Kings.** One Vol. (10s. 6d.)
—— **Commentary on the Books of Chronicles.** One Vol. (10s. 6d.)
—— **Commentary on Ezra, Nehemiah, and Esther.** One Vol. (10s. 6d.)
—— **Commentary on Jeremiah and Lamentations.** Two Vols. (21s.)
—— **Commentary on Ezekiel.** Two Vols. (21s.) **Book of Daniel.** One Vol. (10s. 6d.)
—— **Commentary on the Minor Prophets.** Two Vols. (21s.)
—— **Biblical Archæology.** Two Vols. (21s.)
Kurtz—History of the Old Covenant; or, Old Testament Dispensation. Three Vols. (31s. 6d.)
Lange—Commentary on the Gospels of St. Matthew and St. Mark. Three Vols. (31s. 6d.)
—— **Commentary on the Gospel of St. Luke.** Two Vols. (18s.) **St. John.** Two Vols. (21s.)
Luthardt—Commentary on the Gospel of St. John. Three Vols. (31s. 6d.)
—— **History of Christian Ethics to the Reformation.** One Vol. (10s. 6d.)
Macdonald—Introduction to the Pentateuch. Two Vols. (21s.)
Martensen—Christian Dogmatics. One Vol. (10s. 6d.)
——**Christian Ethics. General—Social—Individual.** Three Vols. (31s. 6d.)
Müller—The Christian Doctrine of Sin. Two Vols. (21s.)
Murphy—Commentary on the Psalms. *To count as Two Volumes.* One Vol. (12s.)
Neander—General History of the Christian Religion and Church. Vols. I. to VIII. (60s.)
Oehler—Biblical Theology of the Old Testament. Two Vols. (21s.)
Olshausen—Commentary on the Gospels and Acts. Four Vols. (42s.)
—— **Commentary on Epistle to the Romans.** One Vol. (10s. 6d.) **Corinthians.** One Vol. (9s.)
—— **Commentary on Philippians, Titus, and 1st Timothy.** One Vol. (10s. 6d.)
Orelli—Prophecy regarding Consummation of God's Kingdom. One Vol. (10s. 6d.)
—— **Commentary on Isaiah.** One Vol. (10s. 6d.) **Jeremiah.** One Vol. (10s. 6d.)
Philippi—Commentary on Epistle to Romans. Two Vols. (21s.)
Räbiger—Encyclopædia of Theology. Two Vols. (21s.)
Ritter—Comparative Geography of Palestine. Four Vols. (26s.)
Sartorius—The Doctrine of Divine Love. One Vol. (10s. 6d.)
Schürer—The Jewish People in the Time of Christ. Five Vols. (10s. 6d. each.)
Shedd—History of Christian Doctrine. Two Vols. (21s.)
Steinmeyer—History of the Passion and Resurrection of our Lord. One Vol. (10s. 6d.)
—— **The Miracles of our Lord in relation to Modern Criticism.** One Vol (7s. 6d.)
Stier—The Words of the Lord Jesus. Eight Vols. (10s. 6d. per vol.)
—— **The Words of the Risen Saviour, and Commentary on Epistle of St. James.** One Vol. (10s. 6d.)
—— **The Words of the Apostles Expounded.** One Vol. (10s. 6d.)
Ullmann—Reformers before the Reformation. Two Vols. (21s.)
Weiss—Biblical Theology of the New Testament. 2 Vols. (21s.) **The Life of Christ.** 3 Vols. (31s. 6d.)
Winer—Collection of the Confessions of Christendom. One Vol. (10s. 6d.)

THE ANTE-NICENE CHRISTIAN LIBRARY.

The Ante-Nicene Christian Library. A Collection of all the Works of the Fathers of the Christian Church prior to the Council of Nicæa. Edited by the Rev. Professor ROBERTS, D.D., and Principal JAMES DONALDSON, LL.D., St. Andrews. In Twenty-four handsome 8vo Volumes, Subscription Price £6, 6s. net; or a selection of Twelve Volumes for £3, 3s. net.

Any Volume may be had separately, price 10s. 6d.

This Series has been received with marked approval by all sections of the Christian Church in this country and in the United States, as supplying what has long been felt to be a want, and also on account of the impartiality, learning, and care with which Editors and Translators have executed a very difficult task.

The following Works are included in the Series:—

Apostolic Fathers, comprising Clement's Epistle to the Corinthians; Polycarp to the Ephesians; Martyrdom of Polycarp; Epistle of Barnabas; Epistles of Ignatius (longer and shorter, and also the Syriac Version); Martyrdom of Ignatius; Epistle to Diognetus; Pastor of Hermas; Papias; Spurious Epistles of Ignatius. One Volume. **Justin Martyr; Athenagoras.** One Volume. **Tatian; Theophilus; The Clementine Recognitions.** One Volume. **Clement of Alexandria,** comprising Exhortation to Heathen; The Instructor; and the Miscellanies. Two Volumes. **Hippolytus,** Volume First; Refutation of all Heresies, and Fragments from his Commentaries. **Irenæus,** Volume First. **Irenæus** (completion) and **Hippolytus** (completion); Fragments of Third Century. One Volume. **Tertullian against Marcion.** One Volume. **Cyprian;** The Epistles and Treatises; **Novatian; Minucius Felix.** Two Volumes. **Origen:** De Principiis; Letters; and portion of Treatise against Celsus. Two Volumes. **Tertullian:** To the Martyrs; Apology; To the Nations, etc. Three Volumes. **Methodius; Alexander of Lycopolis; Peter of Alexandria Anatolius; Clement on Virginity;** and Fragments. One Volume. **Apocryphal Gospels, Acts, and Revelations;** comprising all the very curious Apocryphal Writings of the first three Centuries. One Volume. **Clementine Homilies; Apostolical Constitutions.** One Volume. **Arnobius.** One Volume. **Gregory Thaumaturgus; Dionysius; Archelaus; Syrian Fragments.** One Volume. **Lactantius;** together with the Testaments of the Twelve Patriarchs, and Fragments of the Second and Third Centuries. Two Volumes. **Early Liturgies and Remaining Fragments.** One Volume.

ST. AUGUSTINE'S WORKS.

The Works of Aurelius Augustine, Bishop of Hippo. Edited by MARCUS DODS, D.D. In Fifteen Volumes, demy 8vo, Subscription Price £3, 19s. net.

Any Volume may be had separately, price 10s. 6d.

The 'City of God.' Two Volumes.

Writings in connection with the Donatist Controversy. One Volume.

The Anti-Pelagian Works. Three Volumes.

Treatises against Faustus the Manichæan. One Volume.

On the Trinity. One Volume.

Commentary on John. Two Volumes.

The Harmony of the Evangelists, and the Sermon on the Mount. One Volume.

'Letters.' Two Volumes.

On Christian Doctrine, Enchiridion on Catechising, and on Faith and the Creed. One Volume.

'Confessions.' With Copious Notes by Rev. J. G. PILKINGTON.

'For the reproduction of the "City of God" in an admirable English garb we are greatly indebted to the well-directed enterprise and energy of Messrs. Clark, and to the accuracy and scholarship of those who have undertaken the laborious task of translation.'—*Christian Observer.*

N.B.—Messrs. CLARK offer a Selection of Twelve Volumes from either or both of those Series at the Subscription Price of Three Guineas net (or a larger number at same proportion).

MEYER'S COMMENTARY ON THE NEW TESTAMENT.

'Meyer has been long and well known to scholars as one of the very ablest of the German expositors of the New Testament. We are not sure whether we ought not to say that he is unrivalled as an interpreter of the grammatical and historical meaning of the sacred writers. The Publishers have now rendered another seasonable and important service to English students in producing this translation.'—GUARDIAN.

Critical and Exegetical Commentary on the New Testament. By Dr. H. A. W. MEYER, Oberconsistorialrath, Hannover. Under the editorial care of Rev. Dr. DICKSON, late Professor of Divinity in the University of Glasgow. In Twenty handsome 8vo Volumes, price £5, 5s. net. Or a selection may now be made of any Eight Volumes for Two Guineas net (or a larger number at the same proportion).

Any Volume may be had separately, price 10s. 6d.

ST. MATTHEW'S GOSPEL, Two Volumes; **MARK AND LUKE**, Two Volumes; **ST. JOHN'S GOSPEL**, Two Volumes; **ACTS OF THE APOSTLES**, Two Volumes; **ROMANS**, Two Volumes; **CORINTHIANS**, Two Volumes; **GALATIANS**, One Volume; **EPHESIANS AND PHILEMON**, One Volume; **PHILIPPIANS AND COLOSSIANS**, One Volume; **THESSALONIANS**, One Volume; **TIMOTHY AND TITUS**, One Volume; **HEBREWS**, One Volume; **JAMES AND JOHN**, One Volume; **PETER AND JUDE**, One Volume.

The series, as written by Meyer himself, is completed by the publication of Ephesians with Philemon in one volume. But to this the Publishers have thought it right to add Thessalonians and Hebrews, by Dr. Lünemann, and the Pastoral and Catholic Epistles, by Dr. Huther.

'I need hardly add that the last edition of the accurate, perspicuous, and learned commentary of Dr. Meyer has been most carefully consulted throughout; and I must again, as in the preface to the Galatians, avow my great obligations to the acumen and scholarship of the learned editor.'—Bishop ELLICOTT in Preface to his *Commentary on Ephesians.*

'The ablest grammatical exegete of the age.'—PHILIP SCHAFF, D.D.

Works of Dr. John Owen. Edited by Rev. W. H. GOOLD, D.D., Edinburgh. In 24 Volumes, demy 8vo, price £4, 4s. net.

THE COMMENTARY ON THE EPISTLE TO THE HEBREWS, in Seven Volumes, may be had separately, price 42s.

Works of John Calvin. COMMENTARIES, Forty-five Volumes. TRACTS ON THE REFORMATION, Three Volumes.

A Selection of Six Volumes (or more at the same proportion) for 21s., with the exception of *PSALMS*, Vols. I. and V.; *HABAKKUK* and *CORINTHIANS*, 2 Vols.—which are now out of print. Any separate Volume (with the above exceptions), 6s.

THE LETTERS, Edited by Dr. BONNET, Two Volumes, 10s. 6d.

THE INSTITUTES, Two Volumes, Translated, 14s.

THE INSTITUTES, in Latin, Two Volumes, Tholuck's Edition, price 14s. net.

BENGEL'S GNOMON.

'Stands out among the exegetical literature not only of the eighteenth century, but of all centuries, for its masterly terseness and precision, and for its combination of spiritual insight with the best scholarship of his time.'—Professor W. Sanday, D.D., Oxford.

Gnomon of the New Testament. By John Albert Bengel. Translated into English. With Original Notes, Explanatory and Illustrative. Edited by the Rev. Andrew R. Faussett, M.A. The Original Translation was in Five Large Volumes, demy 8vo, averaging more than 550 pp. each, and the very great demand for this Edition has induced the Publishers to issue the *Five* Volumes bound in *Three*, at the Subscription Price of 24s. net. They trust by this still further to increase its usefulness.

*** The Five Volume Edition may still be had at the original Subscription Price, £1, 11s. 6d. net.

The Bishop of Gloucester and Bristol says of Bengel:—'There is one expositor so uniquely eminent in drawing from Holy Scripture its deeper spiritual meaning, that it may be well for the student always to have at hand, for the New Testament, the *Gnomon* of *Bengel*, and to acquire through the help of this most introspective expositor the aptitude of drawing from the Holy Word its full message to the soul.'

STIER'S WORDS OF THE LORD JESUS.

The Words of the Lord Jesus. By Dr. Rudolph Stier. Eight Vols. 8vo (or the Eight Vols. bound in Four), £2, 2s. net.

The Words of the Risen Saviour, 8vo, 10s. 6d.; and

The Words of the Apostles, 8vo, 10s. 6d. (Or the Ten Volumes for £2, 12s. 6d. net.)

'The whole work is a treasury of thoughtful exposition. Its measure of practical and spiritual application, with exegetical criticism, commends it to the use of those whose duty it is to preach as well as to understand the Gospel of Christ.'—*Guardian.*

LANGE'S LIFE OF CHRIST.

The Life of the Lord Jesus Christ: A Complete Critical Examination of the Origin, Contents, and Connection of the Gospels. Translated from the German of J. P. Lange, D.D., Professor of Divinity in the University of Bonn. Edited, with additional Notes, by Marcus Dods, D.D. Cheap Edition, in Four Volumes, demy 8vo, price 28s. net.

'Stands in the front rank of lives of Christ; it first presents the life of Christ as given in the four Gospels together, and then as given by each Gospel separately from its peculiar standpoint.'—Principal A. Cave, D.D.

PROFESSOR EADIE'S COMMENTARIES.

Ephesians, Philippians, Colossians. By the late Professor J. Eadie, D.D. The Three Volumes are supplied at the price of 18s. net, or in separate Volumes, at 10s. 6d. each. They have been carefully edited by the Rev. William Young, M.A., Glasgow.

Commentary on the New Testament. With Illustrations and Maps. Edited by PHILIP SCHAFF, D.D., LL.D. Complete in Four Volumes, imperial 8vo, price 12s. 6d. each.

CONTRIBUTORS:—The Very Rev. Dean Howson; The Very Rev. Dean Plumptre; Principal David Brown, D.D.; J. Rawson Lumby, D.D.; W. Milligan, D.D.; W. F. Moulton, D.D.; Rev. Canon Spence; Marcus Dods, D.D.; J. Oswald Dykes, D.D.; Joseph Angus, D.D.; Paton J. Gloag, D.D.; S. D. F. Salmond, D.D.; William B. Pope, D.D.; Philip Schaff, D.D.; Matthew B. Riddle, D.D. **Maps and Plans**—Professor Arnold Guyot. **Illustrations**—W. M. Thomson, D.D., Author of 'The Land and the Book.'

Volume I.
The Synoptical Gospels.

Volume II.
St. John's Gospel, and The Acts of the Apostles.

Volume III.
Romans to Philemon.

Volume IV.
Hebrews to Revelation.

'A useful, valuable, and instructive commentary. The interpretation is set forth with clearness and cogency, and in a manner calculated to commend the volumes to the thoughtful reader. The book is beautifully got up, and reflects great credit on the publishers as well as the writers.'—THE BISHOP OF GLOUCESTER AND BRISTOL.

'I have looked into this volume, and read several of the notes on crucial passages. They seem to me very well done, with great fairness, and with evident knowledge of the controversies concerning them. The illustrations are very good. I cannot doubt that the book will prove very valuable.'—THE BISHOP OF WINCHESTER.

'We have already spoken of this commentary with warm praise, and we can certainly assert that the enterp ise has now been brought to a close with really admirable work.' —*English Churchman.*

'We congratulate Dr. Schaff on the completion of this useful work, which we are now able to commend, in its complete form, to English readers of the Scriptures. . . . It will be seen that we have a high opinion of this commentary, of the present volume, and also of the whole work. In this last respect it is perhaps of more uniform excellence than any of its rivals, and in beauty of appearance it excels them all.'—*Church Bells.*

Studies in the Christian Evidences: Being Apologetics for the Times. By Rev. ALEXANDER MAIR, D.D. Third Edition, Revised and Enlarged, crown 8vo, price 6s.

'This book ought to become immensely popular. . . . That one chapter on "The Unique Personality of Christ" is a masterpiece of eloquent writing, though it is scarcely fair to mention one portion where every part is excellent. The beauties of the volume are everywhere apparent, and therefore will again attract the mind that has been once delighted with the literary feast.'—*The Rock.*

Encyclopædia of Theology. By Professor J. F. RÄBIGER, D.D., Breslau. Translated, with additions to the History and Literature, by Rev. J. MACPHERSON, M.A. 2 Vols. 8vo, price 21s.

'Räbiger's Encyclopædia is a book deserving the attentive perusal of every divine. . . . It is at once instructive and suggestive.'—*Athenæum.*

System of the Christian Certainty. By Professor Dr. FR. H. R. FRANK, Erlangen. In demy 8vo, price 10s. 6d.

'No weightier or more valuable theological work has come to us from Germany since the publication of Dr. Dorner's "Christian Doctrine."'—*Literary World.*

The Gospel of St. Peter. Synoptical Tables. With Translation and Critical Apparatus. Edited by Prof. H. VON SCHUBERT, D.D., Kiel. *Authorised English Translation.* 8vo, 1s. 6d. net.

'The most useful thing that has yet been published on this fragment.'—*Expository Times.*

BY PRINCIPAL A. CAVE, D.D.

An Introduction to Theology: Its Principles, Its Branches, Its Results, and Its Literature. By ALFRED CAVE, B.A., D.D., Principal of Hackney College, London. Second Edition, largely rewritten, and the Bibliographical Lists carefully revised to date. In demy 8vo, price 12s.

'The best original work on the subject in the English language.'—PHILIP SCHAFF. D.D., LL.D.

'Its arrangement is perfect, its learning accurate and extensive, and its practical hints invaluable.'—*Christian World.*

'A marvel of industry, and simply invaluable to theologians.'—*Clergyman's Magazine.*

The Scriptural Doctrine of Sacrifice and Atonement. By ALFRED CAVE, D.D., Principal of Hackney College, London. In demy 8vo, New Edition, revised throughout, price 10s. 6d.

'Every page in this edition has been carefully revised in the light of the latest relative researches. The literary references have also been brought down to date. . . . In the New Testament section there is considerable variation. Upon the Doctrine of the Atonement especially, conclusions upon which affect so materially the presentation of Christian truth, the author's views have been steadily ripening, as he believes, during the thought of years. Consequently more than half of the New Testament portion has been rewritten.'—*Extract from the Preface.*

'Let readers judge—is this not now the best systematic study of the Atonement in the English language?'—*Expository Times.*

BY PRINCIPAL D. W. SIMON, D.D.

The Redemption of Man: Discussions Bearing on the Atonement. By Principal D. W. SIMON, D.D., Bradford. In demy 8vo, price 10s. 6d.

Principal FAIRBAIRN, Mansfield College, writes:—'I wish to say how stimulating and helpful I have found your book. Its criticism is constructive as well as incisive, while its point of view is elevated and commanding. It made me feel quite vividly how superficial most of the recent discussions on the Atonement have been.'

'Its learning, ample although that be, is its least merit: it has the far higher and rarer qualities of freshness of view and deep ethical insight. I hope it will find the general and cordial reception it so well deserves.'—Professor R. FLINT, D.D.

The Bible an Outgrowth of Theocratic Life. By Principal D. W. SIMON, D.D., Bradford. In crown 8vo, price 4s. 6d.

'This book will well repay perusal. It contains a great deal of learning as well as ingenuity, and the style is clear.'—*Guardian.*

'Dr. Simon's little book is worthy of the most careful attention.'—*Baptist.*

'Dr. JOHN BROWN, of Bedford, writes:—'I feel sure that such of your readers as may make acquaintance with it, will be as grateful for its valuable help as I have been myself.'

Delivery and Development of Christian Doctrine. By ROBERT RAINY, D.D., Principal, and Professor of Divinity and Church History, New College, Edinburgh. Price 10s. 6d.

'We gladly acknowledge the high excellence and the extensive learning which these lectures display. They are able to the last degree, and the author has, in an unusual measure, the power of acute and brilliant generalisation.'—*Literary Churchman.*

'The subject is treated with a comprehensive grasp, keen logical power, clear analysis and learning, and in devout spirit.'—*Evangelical Magazine.*

Handbooks for Bible Classes and Private Students.

Edited by Professor Marcus Dods, D.D., and Alexander Whyte, D.D.

'I name specially the admirable Handbooks for Bible Classes issued by T. & T. Clark of Edinburgh. They are very cheap, and among them are some books unsurpassed in their kind.'—Dr. W. Robertson Nicoll in *The British Weekly*.

'Sound, intelligible, and sometimes brilliantly-written handbooks, packed with wisdom and knowledge.'—*Methodist Recorder*.

'These volumes are models of the *multum in parvo* style. We have long desired to meet with a series of this kind—Little Books on Great Subjects.'—*Literary World*.

COMMENTARIES—

Professor Marcus Dods, D.D. **Genesis.** 2s.
James Macgregor, D.D. **Exodus.** 2 Vols. 2s. each.
Principal Douglas, D.D. **Joshua.** 1s. 6d. **Judges.** 1s. 3d.
Professor J. G. Murphy, LL.D. **Chronicles.** 1s. 6d.
Professor Marcus Dods, D.D. **Haggai, Zechariah, Malachi.** 2s.
Principal Douglas, D.D. **Obadiah to Zephaniah.** 1s. 6d.
Professor T. M. Lindsay, D.D. **Mark.** 2s. 6d.
Professor T. M. Lindsay, D.D. **St. Luke.** 2 Vols. 3s. 3d. (Vol. I., 2s.; Vol. II., 1s. 3d.).
George Reith, D.D. **St. John.** 2 Vols. 2s. each.
Professor T. M. Lindsay, D.D. **Acts.** 2 Vols. 1s. 6d. each.
Principal Brown, D.D. **Romans.** 2s.
James Macgregor, D.D. **Galatians.** 1s. 6d.
Professor J. S. Candlish, D.D. **Ephesians.** 1s. 6d.
Professor A. B. Davidson, D.D. **Hebrews.** 2s. 6d.

GENERAL SUBJECTS—

James Stalker, D.D.
The Life of Christ. 1s. 6d.
The Life of St. Paul. 1s. 6d.
(*Large-type Editions, 3s. 6d. each.*)
Alexander Whyte, D.D.
The Shorter Catechism. 2s. 6d.
Professor J. S. Candlish, D.D.
The Christian Sacraments. 1s. 6d.
The Christian Doctrine of God. 1s. 6d.
The Work of the Holy Spirit. 1s. 6d.
The Biblical Doctrine of Sin. 1s. 6d.
Norman L. Walker, D.D.
Scottish Church History. 1s. 6d.
Rev. W. D. Thomson, M.A.
The Christian Miracles and the Conclusions of Science. 2s.
George Smith, LL.D., F.R.G.S., C.I.E.
History of Christian Missions. 2s. 6d.
Archibald Henderson, D.D.
Palestine: Its Historical Geography. *With Maps.* 2s. 6d.
Professor T. M. Lindsay, D.D.
The Reformation. 2s.
Rev. John Macpherson, M.A.
The Sum of Saving Knowledge. 1s. 6d.
The Confession of Faith. 2s.
Presbyterianism. 1s. 6d.
Professor Binnie, D.D.
The Church. 1s. 6d.
Rev. T. B. Kilpatrick, B.D.
Butler's Three Sermons on Human Nature. 1s. 6d.
President Hamilton, D.D.
History of the Irish Presbyterian Church. 2s.
Rev. W. Scrymgeour, M.A.
Lessons on the Life of Christ. 2s. 6d.
A. Taylor Innes, M.A., Advocate.
Church and State. 3s.
Rev. J. Feather.
The Last of the Prophets—John the Baptist. 2s.
Rev. W. Fairweather, M.A.
From the Exile to the Advent. 2s.

Bible-Class Primers. Edited by Rev. Professor Salmond, D.D.

'A most useful series. With such helps as these, to be an inefficient teacher is to be blameworthy.'—Rev. C. H. Spurgeon.

In paper covers, 6d. each; free by post, 7d. In cloth, 8d. each; free by post, 9d.

Christian Character: A Study in New Testament Morality, by Rev. T. B. Kilpatrick, B.D.—**The Free Church of Scotland,** by Rev. C. G. M'Crie, D.D.—**The Truth of Christianity,** by Professor J. Iverach, D.D.—**The Making of Israel,** by Rev. C. A. Scott, B.D.—**The Sabbath,** by the Editor—**Our Christian Passover,** by Rev. C. A. Salmond, M.A.—**The Kingdom of God,** *Three Parts* (*or one vol., cloth,* 1*s.* 6*d.*), by F. Herbert Stead, M.A.—**The Parables of our Lord,** by the Editor—**Life of St. John,** by Paton J. Gloag, D.D.—**The Story of Jerusalem,** by Rev. H. Callan, M.A.—**Life of Abraham,** by Rev. Charles A. Scott, B.D.—**Historical Connection between the Old and New Testaments,** by Professor John Skinner, M.A.—**Life of Christ,** by the Editor—**The Shorter Catechism,** *Three Parts* (*or one vol., cloth,* 1*s.* 6*d.*), by the Editor—**The Period of the Judges,** by Professor Paterson, D.D.—**Outlines of Protestant Missions,** by Rev. J. Robson, D.D.—**The Apostle Peter,** by the Editor—**Outlines of Early Church History,** by H. W. Smith, D.D.—**David,** by the late Rev. P. Thomson, M.A.—**Moses,** by Professor J. Iverach, D.D.—**Paul,** by Paton J. Gloag, D.D.—**Solomon,** by Rev. R. Winterbotham, M.A., LL.D.—**Reformation,** by Rev. Professor Witherow—**Kings of Israel,** by Rev. W. Walker, M.A.—**Kings of Judah,** by Professor Given, Ph.D.—**Joshua and the Conquest,** by Professor Croskery.

Extra Vols. **Bible Words and Phrases,** by Rev. Charles Michie, M.A. 1s.—**The Seven Churches of Asia,** by Miss Deborah Alcock. 1s.